LIGHTOFTHETRUTH

Sittings with our beloved

Shaykh Musa Jibril



RAMADAN 1442AH

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

CHAPTER 1

SHAYKH MUSA JIBRIL

THE SHAKING
OF THE HOUR

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The Shaking Of The Hour

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah. And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

The topic of today's lecture is about the Shaking of the Hour. After Allah takes the souls of all the believers in this life, there will not be a single believer left. No one will be left on the face of the earth, except the worst of creation (i.e., the evil ones). And upon them The Hour will commence. And the commencement of The Hour is a grave matter, [it is accompanied by a great] Shaking. It must be prepared for; however, the masses are asleep (i.e., in a heedless state).

O heedless one, who is awakened by the loss of time. If you are in a slumber, then The Lord of Time does not sleep. If you are in a slumber, then [know] that Allah does not sleep. Verily, Allah does not sleep! Nor is He unaware! Nor is He careless! Allah (سبحانه و تعالى) does not sleep!

Verily, Allah does not sleep!
In a Hadith Narrated by Abi-Musa Al-Ash'ari (رضي الله عنه) that the Messenger (صلى الله عليه و سلم) said: Verily Allah does not sleep and it does not befit Him to sleep. He raises the scale and lowers it. The deeds of the day are presented to Him in the night and the deeds of the night in the day. His Veil is Light, and if He were to remove it, the glory of his Face would burn everything of His creation, as far as His gaze reaches.

Verily, Allah does not sleep!

"The knowledge therof is with my Lord] in a Record. My Lord is neither unaware nor He forgets."
Glorious and Exalted is He.

The first thing [to occur] when The Hour begins is the blowing of the trumpet. It is a huge horn, it is said to be created from light. It is something that ears cannot withstand the sound of. When the horn is blown, all of mankind will fall dead. This is what is called the First Shock or the First Blow.

It is narrated that the Messenger (صلى الله عليه و سلم) said (after his face changed and he was asked why):
“How can I feel at ease when the Angel of the Trumpet, (Israafil) has put his lips to the Trumpet
and is waiting for the order (from Allah) to blow it.”

And there is Ijma’ from the Muslims that the one who will blow the horn is Israafil. And [as stated before] it is said that the trumpet is a large horn made of light.

Then when the Horn is blown with one blast. And the earth and the mountains are lifted and leveled with one blow [i.e., stroke] – Then on that Day, the Occurrence [i.e., Resurrection] will occur. It is said that when the earth is crushed it will be pulverized and flattened, Similar to how the roads that cars drive on are. This is how the earth will be crushed on the Day of Resurrection. No mountain or landmark will remain [except flattened], and the earth will be resurfaced with a different plane, one that the people will be gathered on.

Allah (سبحانه و تعالى) says: And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.

The First Blow – also known as The Terror, will cause all on the earth to fall dead and no one will remain except whom Allah wills. No one knows who this category of people are (those that will remain). The scholars have differed as to who they are, a portion of them say they are the Angels, and another portion says they are the Martyrs.

That which appears to be the truth [to me], and Allah knows best, is that they are the Martyrs.
For Allah (سبحانه و تعالى) [says]: They are alive with their Lord, receiving provision

This is due to their great actions which they performed, which Allah knows best about.

So the First Blow is where everyone will fall dead, and The Second Blow is for the resurrection. It is reported by Abi-Sa'id, that the Messenger (صلى الله عليه و سلم) said: "The people will fall unconscious on the Day of Resurrection. I will be the first to gain consciousness…"

The first to wake up and the first to enter Paradise is the greatest [of all mankind] (صلى الله عليه و سلم), the greatest creation of Allah, and he (صلى الله عليه و سلم) is the first to give intercession.

"The people will fall unconscious on the Day of Resurrection. I will be the first to gain consciousness, and will see Moses standing and holding the side of the Throne (of Allah). I will not know whether (Moses) has also fallen unconscious and got up before me, or Allah has exempted him from that stroke." And Allah knows best [which of the two it is]. And the Horn will be blown; and at once from the graves to their Lord they will hasten.

This is the second blow. They will emerge from the grave, hastening, as if they were locusts spreading. Mankind will emerge from their graves covered in dirt. They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth."

Those who say woe to us are the ones who do not adhere to the law of Allah nor His commands, and they do not abstain from what He forbade. Woe expresses their damnation on this Day. Then it will be said to them: "This is what the Most Merciful had promised, and the messengers told the truth."

It will not be but one blast, and at once they are all brought present before Us.

No one will be left behind (i.e., not resurrected). There is no one from Allah's creation [that was created], except that they will be brought forth. Every person will be resurrected on what they died upon. Whether he was praying, standing, in prostration, or performing 'Umrah, every person will be brought forth with what they died upon. There is no doubt in that. And whoever lived upon something will die upon it. We ask Allah for safety and an ending [upon good].

A person’s body will decompose (in the grave) except the tailbone. It is a bone at the end of the spine. And there is an angel appointed to it. So when the horn is blown into a second time, Allah (سبحانه و تعالى) will Bring down rain from the sky – and it reaches every place. Allah will send the souls backs to their bodies, and no soul will make a mistake [in returning to their correct bodies].

Allah will gather mankind on this Day, that is 50,000 years long. And there will be many different types of people. [Some] people will be treading upon their heads, others are like dust specks, some have blackened faces, some have brightened faces. They differ based on their actions.

And some people have hearts reaching their throats due to the intense fear, and there are others who are tranquil, for Allah (سبحانه و تعالى) said in the Hadith (Qudsi): "Whoever feared me in this life, I will grant him safety on the Day of Resurrection." They will emerge from their graves safe [and secure]. Allah will clothe them on the Day everyone is naked. This is a portion of mankind.

Another portion will have their faces blackened, we ask Allah for safety and wellness on this Day. Another portion will have their faces brightened. We ask Allah to brighten our faces on a Day where the faces are blackened.

This is the situation of the Day of Resurrection. Some people will came tranquil, Allah will clothe them, they are happy during the gathering (of the Day of Judgement) – to Paradise, [they endure] no reckoning, no suffering.

While some, will wait and endure the day, which is equal to 50,000 years, the sweat will overwhelm people based on their actions, some up to their knees, some up to their waists, and some will swim in their sweat – it will engulf them [to that degree].

However, the believers, Allah (سبحانه و تعالى) always secures them, for Allah is always with those who are with Him. The believers will come on the Day of Resurrection tranquil (i.e., feeling calm and safe) – Allah (سبحانه و تعالى) has granted them safety and security. They will not hear its sound, not even a little whisper from Hellfire, nor will they see it. They are content, for Allah has safeguarded them from this Great Terror – that is the terror on the Day of Resurrection. [A day] Where the hearts will reach the throats from intense fear. The Angels will meet these people (the happy ones), and they will not hear a whisper from Hellfire, and it will be said to them: "This is your Day which you have been promised."

We ask Allah (سبحانه و تعالى) the Most High, the All Powerful, The Answerer, that he makes us all amongst the happiest of people on this serious Day. And that He makes us of the safe and secure and tranquil ones, those who are not grieved by the Great Terror – He is the Protector from it and the One Able over it.

Everyone upon it [i.e., the earth] will perish, And there will remain the Face of your Lord, Owner of Majesty and Honor. Everything will perish, except His Face. His is the judgement, and to Him we return. O Allah, make us of those who listen to speech and follow the best of it. And remember always: actions are done according to the Qur'an, and preparation is for the Day of Departure.

And do not forget, if lessons and reminders are not followed by actions, then they have no benefit [to the person]. So hasten towards performing good deeds!

“O My servants, it is but your deeds that I record for you and then recompense you for.”

Allah (سبحانه و تعالى) will record for us [our deeds] in this life, and will reward us accordingly on the Day of Judgement.

And may the Peace and Blessings of Allah be upon Muhammad, and upon his family, his companions, and whoever follows him with sincerity in striving for perfection till the Day of Judgement.

THE END.

CHAPTER 2

SHAYKH MUSA JIBRIL

THE HAPPIEST
OF PEOPLE

CHAPTER 2

The Happiest Of People

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

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As for what follows for my speech today, I wish to address the happiest of people – who are they? And who are the most wretched of people?

Allah (سبحانه و تعالى) did not create the creation to perish, rather to last and remain for eternity. He created them for this life to test them, and in the hereafter, they will remain existing forever. A large portion of the people rejected this and said, "If they die their life is finished." And this is a grievous and serious mistake. Allah created humankind to test them in this life. Just as ʿAli (رضي الله عنه) said: "Today there is action but no accountability. And tomorrow will be accountability but no action."

And just as one of the poets has said: Humankind was created to last, while [some] nations have gone astray in their belief that they cease to exist [after death].

These nations that have gone astray, are the ones that believe our lives end after death, and that they will not be resurrected on the Day of Judgement. They have rejected Al-Ba'th (being resurrected from our graves on the Day of Judgement). Verily they are transferred from a place of actions to either an abode of misery or success (i.e., hellfire or paradise).

Death is a resettlement – from this temporary life, to the eternal life. That is what we Muslims believe in.

Allah (سبحانه و تعالى) says in a Hadith Qudsi: O My servants, it is but your deeds that I reckon up for you (in this life) and then recompense you for (in the afterlife), [so let him who finds good, praise Allah, and let him who finds other than that, blame no one but himself.]

The discussion now, is about the Day of Judgement – about those who enter Paradise without recompense on that Day, and these are the happiest of people on the Day of Judgement. They are also happy in this life.

On the Day of Judgement, when people will be resurrected and brought forth – this is a rather long story which I will discuss later insha'Allah, however I'll briefly summarize it now to save time. The people will go to all the Prophets and Messengers so that they may ask Allah for them to begin The Reckoning – as the Day of Judgement is 50,000 years long. And all the Prophets and Messengers will say they cannot do anything. Then they will go to the best of Adam's offspring (صلى الله عليه و سلم & and upon his family, his companions, and whoever followed them with sincerity in striving for perfection till the Day of Judgement) – and they will ask him to intercede (صلى الله عليه و سلم).

And he will say, "I am for it, I am for it." (صلى الله عليه و سلم) Because he is the master of mankind. And it is reported that he (صلى الله عليه و سلم) said in another Hadith: "There is no one on the Day of Judgement except that they will be in need of me (of my intercession), even my father Ibrahim (صلى الله عليه و سلم)."

So, they will go to him. And he will say, “I am for it, I am for it”. Then he will prostrate beneath [Allah’s] Throne – a long and great prostration. Allah will enlighten him with words of thankfulness and gratefulness [to Allah] – with words no one has ever known. Then Allah will say to him:“Raise your head! Ask and you will be given! And ”!intercede and your intercession will be granted

So, the Messenger (صلى الله عليه و سلم) will raise his head and say – that which is most important to him at that moment – “O Lord! O Lord! My ‘Ummah (nation), My ‘Ummah!”

Glory be to Allah. What is his concern on this day? It is his ‘Ummah, the Ummah of Muhammad (صلى الله عليه و سلم). Look at the Generosity of Allah (سبحانه و تعالى) and the Generosity towards His slave, Muhammad (صلى الله عليه و سلم).

And Allah will say to the Messenger (صلى الله عليه و سلم): “O Muhammad, enter [those] from your ‘Ummah Paradise, through the door of Al-‘Ayman, without any recompense or suffering.”

These are the happiest of people. No recompense, and no suffering. The people will wait on a day that is 50,000 years long. [On a day when some people] are submerged in their sweat up to their knees, while others are completely submerged.

These are the happiest of people, who enter through the door of Al-‘Ayman. They are transferred from the Land of Gathering to the Gardens of Pleasure, immediately.

This is what the person should be preparing for. For a day like this, entering Paradise without enduring any reckoning, without passing through the Siraat (the bridge over Hellfire), their deeds are not put on the balance of the scale, nor are their book [of deeds] unfolded before them, nor do they experience the challenges of the Day of Judgement, no being exposed, no arguing, no exhaustion, and no fear. On such shall be no fear, nor shall they grieve. No reckoning, no suffering, no weariness, no fear. [They are] safe and tranquil. These are the ones who enter Paradise without reckoning – these are the happiest of people.

O Allah make us of them! Ameen O Lord of The Worlds.

On the other end of the spectrum, there are those who are wretched. They are the ones who enter Hellfire immediately from the land of gathering, just like the latter group, who were entered by The Prophet (صلى الله عليه و سلم) to Paradise immediately (i.e., by The Will of Allah, by means of the Prophet's intercession). And how does this come to be? A piece of hellfire will come out – the Messenger (صلى الله عليه و سلم) said: "Some of the Fire (in the shape of a long neck) will come out of the Fire on the Day of judgment. It will have two eyes which can see, two ears which can hear, and a tongue which can speak (Allah is able to do all Things!). It will say: 'I have been left in charge of three: Every obstinate oppressor (and how many of these oppressors have there come and gone throughout the passing of time?) ..."

Like the rulers of our affairs today and some of the other people as well; A piece of hellfire will take every obstinate oppressor.

The second category of people it will grab is: “everyone who called upon a deity besides Allah.” To sum up all the Mushrikeen [who commit] Shirk Akbar. And who are the majority of them? And most of them believe not in Allah except that they attribute partners unto Him
[i.e. they are Mushrikun – polytheists].

This is the second category. And there remains a third category, and they are:
“...and the image makers."

The people are divided into two. One portion is in Paradise, and one is in Hellfire. Which is better, for the person to come on the Day of Judgement reassured, not afraid nor grieving, or one whose heart is in his throat, unable to swallow it, nor spit it out? (i.e., very worried and fearful).

O Allah save us from Hellfire and protect us from it O Lord of the worlds, and Guard us with Your Guardianship, verily, You have power over all things. (Ameen!)

So choose your [eternal] abode for yourself. The Messenger (صلى الله عليه و سلم) said in a Hadith: The Messenger of Allah (صلى الله عليه و سلم) said, "Everyone of my Ummah will enter Jannah except those who refuse". He was asked: "Who will refuse?" He (صلى الله عليه و سلم) said, "Whoever obeys me, shall enter Jannah, and whosoever disobeys me, refuses to (enter Jannah)."

So we should increase in righteous actions, those which Allah (سبحانه و تعالى) accepts on His conditions.
Allah (سبحانه و تعالى) accepts all worship as long as it is sincere for His sake.

He does not accept any act of worship except that which is sincerely for Him, seeking His Face.

There are some people that do not wish to enter Paradise. Their hearts are heedless. Allah (سبحانه و تعالى) says: Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!

Woe to whoever worked for this life; Who was deceived by false hope; [Indeed] Death comes suddenly; And the grave is the container of actions.

On the Day of Judgement, the day where the people of Hellfire will enter Hellfire, and the people of Paradise will enter Paradise, death will come like a handful of salt. It is reported that the Messenger (صلى الله عليه و سلم) said: …and a call will be made (that)… O people of Paradise, do you know what this is? And they will say, "Yes, this is death." Everyone in Paradise will see it. Then a call will be made, "O people of Hellfire, do you know what this is?" And they will say, "Yes, this is death." And all of them will see it. And death will be slaughtered. And it will be said:

"O inmates of Paradise, there is no death for you, O inmates of Hell, there is no death for you.
You would live forever therein."

This is the abode of eternity, the lasting one, the one that we do rightous deeds for, the one we prepare for.

The intelligent one in this life is the one who censures himself. He hastens to do good always and forever. The intelligent one is the one who censures himself and prepares [righteous] actions for the (life) after death. The impotent one is the one who follows his own desires and lusts and expects that Allah will forgive him regardless.

As in that Allah is The Oft-Forgiving, and it is absolutely true that Allah is The Oft-Forgiving, the Most-Merciful. However, Allah (سبحانه و تعالى) says: Declare (O Muhammad صلى الله عليه و سلم) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.
And that My Torment is indeed the most painful torment.

And may the Salaah and Salaam be upon Muhammad, his family, his companions, and whoever follows him with sincerity in striving for perfection till the Day of Judgement.

THE END.

CHAPTER 3

SHAYKH MUSA JIBRIL

TAWASSUL





CHAPTER 3

Tawwasul

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى اللّٰه عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

As for what follows – the topic of today's lecture is about At-Tawassul. At-Tawassul is attaining the pleasure of Allah. Reaching the pleasure of Allah and likwise closeness to him - of which he wants [for his slaves]. You draw nearer to Allah by way of asking Him for something you want.

The problems that people have in this life are many, the aftermath leaves a person (feeling) constrained, and in great need. Many calamities befall a person, seemingly from every direction.

For these circumstances, there is Tawassul. Tawassul is to earnestly request from Allah with the goal of getting closer to Allah. You draw near to him by means of obedience to Him so that He may relieve you – make a way out for you in this adversity that you are in.

Many people are financially in need, they have a great constraint (upon them). Some people wish to get married. Some people's circumstances constrain them (due to difficulty). Some people are evicted by the rulers, from here and there. In all of these circumstances, we beseech Allah (Tawassul) that He may Grant us all, and all the Muslims relief.

At-Tawassul is of three types. These types are prescribed by the Shari'ah. There is another type that is not prescribed (i.e., forbidden). I will leave it till the end, to talk about.

The prescribed type begins with Tawassul by means of Allah's Names and Attributes.

Allah commanded us [to do so] in the Qur'an Al-Kareem. Allah (سبحانه و تعالى) says: Allah mentions in this Ayah to fear Allah and seek the means [of nearness] (i.e., Al-Waseelah) in what He commanded.

1

The first level, is seeking the means of nearness by Allah's Names and Attributes. Allah has Names free from any set number. Some people have assumed that they are 99 Names, however they are more than that, and the evidence for that is [the authentic Duaa]: I ask You by every Name that You have named Yourself with, revealed in Your Book, taught any one of Your creation.

The implication here is that there are more than the 99 Names, He has Names and Attributes that we know, and also that which we have no knowledge of. He has Names and Attributes that He Informed us of, and Names and Attributes that He did not inform us of.

He (سبحانه و تعالى) commanded us to beseech Him with His Perfect Names, and Exalted Attributes. Allah is telling [His slaves] to ask Him by His Names, when you are in need of something you ask Allah. Nothing happens in the heavens nor earth, except by Allah's command. There is no refuge except to Him.

There is nothing, even the leaf that falls from a tree – except that Allah (سبحانه و تعالى) knows of it. Everything that happens on this earth or in the heavens, from big to small – is in the Hands of Allah. Allah knows of it, and it does not move except by His command, and it does not get up except by His command.

So, we ask Allah (سبحانه و تعالى) by His Names, any Name – for He has many Names and Attributes – we ask Him by Them. If someone is in dire need – he persists [in Duaa] to Allah. For example, he says: O Ever Living One, O Eternal One, by Your Mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an eye (i.e., a moment).

This is asking Allah (سبحانه و تعالى). Any Name you know, you ask Allah with It. We Know [for example], Al-Ghafoor, Ar-Raheem (The Oft-Forgiving, The Most-Merciful).

The person would then call upon Allah (سبحانه و تعالى) saying: "O Forgiving One, forgive me, O Merciful One, have mercy upon me. O Giver, give me. O The One who Aids, Aid me…"

And like this, we ask Allah by His Names and Attributes. From the Duaa of the sick, that the Messenger (صلى الله عليه و سلم) taught us: “I ask Almighty Allah, Lord of the Magnificent Throne, to make you well.”

This is one of the examples. Allah (سبحانه و تعالى) does not accept an action (deed/worship) except that it fulfills two necessary conditions. [Even] If [just] one of them is not fulfilled, the entire deed is not accepted.

Allah does not accept any deed, except that which is done purely for Him. No partners associated with Him. He does not want for you to associate partners with Him in your actions. Allah wants you to do every action purely for His sake. If there is Riya’ (showing off), He does not accept the deed – it is not valid.

Allah (سبحانه و تعالى) does not Accept it. We do the deeds/worship the way Allah (سبحانه و تعالى) ordained for us to – we do not innovate. Every innovation (in the religion) we partake in is rejected. Like ‘Aisha (رضي الله عنه) mentioned in the Sahih Hadith: "Whoever innovates something in this matter of ours (i.e., Islam) that is not part of it, will have it rejected."

So, Allah (سبحانه و تعالى) does not accept any deeds/worship except that which is purely for His sake – 100% (for Him), seeking His Face. Aligned with what He prescribed, from what He Sent down to us in His Book and the Sunnah (the way) of the Messenger (صلى الله عليه و سلم).

And many Ayat from the Qur'an [highlight this fact]: Musa (عليه السلام) was faced with difficult circumstances when he left Egypt – he was in a state of neediness to Allah – as all of us are, there is no specified time for us being in need of Allah, for if Allah did not help us in everything, we would not be able to carry out any action. We would not even be able to say Subhan-Allah (Glory is to Allah). As such, we ask for Aid [from Allah in everything we do].

Musa (عليه السلام) sought nearness to Allah (Tawassul), by virtue of making apparent his absolute reliance on [Allah], and his own belittlement in front of His Lord – when he was beneath the tree and was experiencing extreme hunger, thirst, fatigue, whilst traversing [the desert of Egypt], and fear (due to people conspiring to kill him). What did he say? My Lord, indeed I am, for whatever good You would send down to me, in need.

There is no Prophet except that they besought Allah (Tawassul) (سبحانه و تعالى). And the one who did so most, was the seal of the Prophets, Muhammad (صلى الله عليه و سلم), and the greatest of the Messengers (صلى الله عليه و سلم). He would fear for his 'Ummah (صلى الله عليه و سلم), and would ask Allah, in a state of dire need, for the guidance and facilitation of his 'Ummah.

He was always in a state of constant Duaa, (صلى الله عليه و سلم). While he stood the night [in prayer], and his feet would become swollen and bleed – ‘Aisha would ask him: “O Messenger of Allah, Allah has forgiven your past and future sins.” He replied: "Should I not be a thankful slave?'" Glory is to Allah, there is no god worthy of worship but Allah - (صلى الله عليه و سلم). Musa said: "My Lord, indeed I am, for whatever good You would send down to me, in need."

And what did Ayoub (عليه السلام) say?

All of the Prophets are upon this mindset. We say, like how Allah (سبحانه و تعالى) said, as well as all the Messengers said: This is the first type of Tawassul – by virtue of Allah’s Names and Attributes – for the quick attainment of a dire need.

And we are all in need of this, a sick person, or a sick child who cannot be taken to a doctor, a wife (or husband) doing something [problematic] - the problems of life are more than we can count. So a person [should] always call upon Allah for help, and beseech Him.

2

The second type, is the Duaa by virtue of righteous acts, or acts we perform, like the obligatory ones – like fasting one day for the sake of Allah.

He raises his hands and faces the Qibla (i.e., the direction of the prayer) and says: "O Lord if You know that I fasted this day for Your sake, grant me relief…" in that which You want, or desire relief from

You prayed all five prayers. You pray ʿAsr on time, you prayed Fajr on time – not after sunrise, you sit and ask Allah. Nothing is too great or small for Allah [to ask of Him], Be, and it is. You raise your hands and face the Qibla, and you weep in front of Allah and ask Him from your heart and tongue and your heartbreak and your soul, everything that you have – and you say: O Lord! If I performed this salah, or this worship, or this charity, for Your sake only, then grant me relief.

And Allah (سبحانه و تعالى) is the Hearer of [all] Duaa.

This is the second type (of Tawassul) – by virtue of one's righteous actions, and the examples of this are abundant, and I will mention from them, a moving story, about the three men from the children of Israel, and it is [found] in Sahih Muslim.

Three men were walking in a wasteland, it started raining and they took shelter (refuge) in a cave in a mountain. A big rock rolled down from the mountain and closed the mouth of the cave. They had no way out of the cave. And they did not have phones like we do now. And this was before the Messenger (صلى الله عليه و سلم) was sent. The Messenger is talking about these three from the children of Israel. They said to each other, "Think of good deeds which you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that He may remove this rock from you."

Allah does not accept deeds except that which is sincerely – purely for Him – no riya' (showing off). Allah does not accept riya', He does not accept that which is done for other than Him, whoever it is. Allah (سبحانه و تعالى) does not accept an associate with Him – whoever it is, and it is loathsome to Him. Allah is One, there is no god worthy of worship but Allah.

One of them said, 'O Allah! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children…"

Because they did not use to have refrigerators like now, or freezers. He would wait to milk the sheep and take it to his parents, every night. He continued: "…One day I was delayed (due to rain) and came late at night and found my parents sleeping. I milked (the sheep) as usual and stood by their heads.

…And my small children were crying [out of hunger] at my feet… They were crying, and his parents were asleep out of tiredness. So He says: I disliked to provide my family with the milk before them, and likewise dislike to wake them up.

Look at this [level of endearment towards the parents], where can you find that nowadays? Regardless [of how many children treat their parents],
It is important to hold the parents [in high esteem and prefer them as much as possible]

He says: I disliked to provide my family with the milk before them, and likewise dislike to wake them up. I waited for them and the bowl of milk was in my hand and I kept on waiting for them to get up till the day dawned.
O Allah! If I did that for Your Sake only, please relieve us from our critical situation caused by this rock.' So, the rock shifted a little but they could not get out" (One Third of it).

From [righteous] actions is performing them, and from them is [also] leaving evil actions.

"The second man said, 'O Allah! I had a cousin who was the dearest of all people to me and I wanted to have sexual relations with her but she refused. Later she had a hard time in a famine year and she came to me and I gave her one-hundred-and-twenty Dinars on the condition that she would not resist my desire, and she agreed. When I was about to fulfill my desire, she said: 'O servant of Allah, it is illegal for you to outrage my chastity except by legitimate marriage.'

‘So, I thought it a sin to have sexual intercourse with her and left her though she was the dearest of all the people to me, and also I left the gold I had given her. O Allah! If I did that for Your Sake only, please relieve us from the present calamity.'

Two thirds of the boulder was moved, and one third was left. [The third person said]: 'O Allah! I hired some laborer’s and paid them their wages except one of them departed without taking his due. I invested his money in business and the business prospered greatly. After a long time, he came to me and said: O slave of Allah! Pay me my dues.

I said: All that you see is yours - camels, cattle, goats and slaves. He said: O slave of Allah! Do not mock at me. I assured him that I was not joking. So he took all the things and went away. He spared nothing.”

This trustworthy man invested his worker’s money in livestock, and ended up owning a portion of mountain with all this livestock. He gave back his worker’s right. So this person continued and said: “O Allah! If I did so seeking Your Pleasure, (no showing off) then relieve us of our distress.'

The rock slipped aside and they got out walking freely.”

This [story] indicates to a person that there needs to be privacy between the slave and Allah. [His righteous actions] are not known except to Allah (in which he did them) sincerely. Lest a similar situation befall us, similar to the story of being trapped in the wasteland –
today we have stories worse than this.

‘[Having] privacy between the slave and his Lord [is essential] – meaning someone always performs an action that no one knows about, that he did only for Allah’s sake – any righteous action, that he can ask Allah (سبحانه و تعالى) by virtue of that [private & sincere action]. Allah (سبحانه و تعالى) has everything recorded.

So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it. Allah had enumerated it, while they forgot it…

We forget. We forget the sins that we commit as well as the good deeds, we forget everything. However, Allah has everything [recorded] in a book.

3

The third type of Tawassul is by means of a duaa from righteous people or Awliya', asking from a Shaykh, Imam, brother, friend, mother, father – it is a [request for a] duaa.

Like 'Ukasha (رضي الله عنه) did, when the Messenger (صلى الله عليه و سلم) mentioned in a long hadith: "...70,000 who will enter Paradise without (being asked about their) accounts..." O Allah make us amongst them! Ameen.

'Ukasha said: "O Allah's Messenger (صلى الله عليه و سلم) Invoke Allah for me that He may include me with them." The Prophet (صلى الله عليه و سلم) said! "O Allah! Make him from them." This is Duaa from the righteous. You ask those who you know have righteousness and success and good, to make Duaa [for you] to Allah. And there is no harm in this because it happened with the Messenger (صلى الله عليه و سلم).

Also, during the time of the Messenger (صلى الله عليه و سلم) a woman was having epilepsy from jinn. She asked him: 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet (صلى الله عليه و سلم) said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.'"

Look to the women nowadays. Dressed but naked, they are astray and lead others astray, on the streets and lanes. What did this woman say? 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' She did not want her ʿAwrah (i.e., body parts that should not be uncovered) to be exposed.

There is no god worthy of worship but Allah…While women today expose their ʿAwrah on the streets. SubhanAllah, there is no might and no power except by Allah's leave. So he (صلى الله عليه و سلم) invoked Allah for her so that her 'awrah will not become uncovered [during her episodes].

There is also an incident that occurred during the time of ʿUmar ibn Al-Khattab. One of the years, the people were gathering for prayer to ask Allah for rain. So ʿUmar ibn Al-Khattab (رضي الله عنه) said: "O Allah, we used to beseech you, by way of your beloved one (i.e., the Messenger صلى الله عليه و سلم)…"

The Messenger (صلى الله عليه و سلم) was once giving a speech on the minbar, and a man came and said, "Invoke Allah for us our families are suffering." So the Messenger (صلى الله عليه و سلم) raised his hands to the sky and made Duaa, and he had not finished His Duaa, except the rain had fallen. ʿUmar said: "We used to beseech You through Your Prophet, your beloved one, and our beloved one…" Even now he (صلى الله عليه و سلم) is our beloved one, even without being present. "…And today, we beseech You through the uncle of our Prophet, so grant us rain. O ʿAbbas, invoke Allah for us."

This is Tawassul. Invoke Allah. Tawassul is that you invoke Allah (سبحانه و تعالى). They would say, "Invoke Allah for us." This is Duaa from the righteous, there is no harm in it. The angels make sure to invoke Allah for others (e.g., those who make duaa for others, the Angels will make Duaa for them). Look to the women nowadays. Dressed but naked, they are astray and lead others astray, on the streets and lanes. What did this woman say? 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.'

She did not want her ʿAwrah (i.e., body parts that should not be uncovered) to be exposed. There is no god worthy of worship but Allah…While women today expose their ʿAwrah on the streets. SubhanAllah, there is no might and no power except by Allah's leave. So he (صلى الله عليه و سلم) invoked Allah for her so that her 'awrah will not become uncovered [during her episodes]

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O ‘Abbas, invoke Allah for us.”

This is Tawassul. Invoke Allah. Tawassul is that you invoke Allah (سبحانه و تعالى). They would say, "Invoke Allah for us." This is Duaa from the righteous, there is no harm in it.The angels make sure to invoke Allah for others (e.g., those who make duaa for others, the Angels will make Duaa for them).

The last type of Tawassul, which is forbidden, and is usually performed by those who worship graves and those who worship palaces (i.e., the tawagheet). Now we will talk about grave worshippers, and we will leave those who worship the rulers for another lecture.

[The graveworshippers] go to the graves and say: "O Allah I ask by right of so and so, O Messenger of Allah save me, O Messenger of Allah be with me, O Messenger of Allah grant me provisions…" etc.

Going to the graves, and asking (those in the graves) for their needs, and making vows to them. They ask [whoever is in the grave] to fulfill their needs: "Grant me wealth my lord so and so, relieve my need, grant me a spouse, grant me success, fulfill my wish, cure me and heal me…"

From this, is Major Shirk (associating partners with Allah), and from it - is innovating. If they say: "O Allah, by right of so and so, grant me provisions," - this is an innovation and it is wrong.

And if they go to the graves, ask of the graves, and ask help [from those in] the graves – it is not permissible (Major Shirk). Even if they go to the Messenger's [grave] and say: "Grant me my wish O Messenger of Allah."

The Messenger (صلى الله عليه و سلم) is not able to grant anyone their wish. It is only Allah.

If you ask, ask Allah, and if you seek aid, seek aid from Allah, and all matters are in the hands of Allah.

And may the Peace and Blessings of Allah, be upon Muhammad, and upon his family, his companions, and whoever follows him with sincerity in striving for perfection, till the Day of Judgement.

THE END.

CHAPTER 4

SHAYKH MUSA JIBRIL

TRIALS ARE BUT A TEST FROM ALLAH

CHAPTER 4

Trials are but a test from Allah

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

Today's subject will be: Allah does not put people through trials except to test them.

Allah tests people – trying them with all types of calamities to elevate their levels (in paradise). Allah (سبحانه و تعلى) is not asked [about what He does]. Allah (سبحانه و تعلى) says: The state of Muslims know is saddening. Muslims do not know where to find the foundations of the religion (i.e., the fundamental matters of knowledge that are essential for the understanding and implementation of Islam).

There are two major disasters (sects) associated with Islam, the first and worst one does not know where Allah is, nor do they know who they worship. Allah is neither outside the world nor inside it, nor on the left or right, nor above or below – they do not know. They are ignorant people who do not know where Allah (سبحانه و تعلى) is and do not worship [Him]. They brought forth actors and actresses and dancers – Asha'irah. This is their state. Asha'irah do not have anything, the are a misguided sect.

The second disaster has the correct foundation – however they are led astray by the subject of rulers – they worship them.

And this has nothing to do with having the correct ʿAqeedah. They call themselves the protectors of Islam and the guardians of ʿAqeedah but they lead people astray – these worshippers of rulers. These rulers brought forth a treacherous and lowly generation.

These two are the biggest disasters. Muslims are lost, they do not know where they are going.

Allah (سبحانه و تعلى) created His slaves to worship Him. And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. And indeed the earth is full of mischief. Look to Mecca now, Allah created Mecca and His slaves to worship Him, so they can go to ʿUmrah and Hajj.

Look at Mecca now and look at those who walk around the Kaa'ba – so few. The Mosques are abandoned because people have transgressed in the lands. So Allah deprived them.

Do not listen to those who say otherwise, Allah (سبحانه و تعلى) deprived them from this worship (ʿUmrah & Hajj) because of their transgressions, because of the corruption that is rampant now. And no one flinches (in response to being deprived from this worship, they are indifferent, uncaring, and continue in transgressions).

During the time of ʿUmar Ibn Al-Khattab (رضي الله عنه), an earthquake occurred in the city of Medina. So ʿUmar Ibn Al-Khattab got up and gave a sermon saying, "O people! You have transgressed! If another earthquake follows, I will not reside with you [in this land] ever."

Why? Because it results in doom – it will cause destruction and ruin upon the Muslims, and this is due to corruption and transgressions (against the boundaries of Allah سبحانه و تعلى).

In the past, some people would repent to Allah from their sins and transgressions. When the people of Prophet Yunus (عليه السلام) feared the punishment of Allah would strike them they returned to Allah and He forgave them. Even Pharoah believed before he drowned, however Allah (سبحانه و تعلى) said as he was drowning, Now (you believe)…? Look at what Allah (سبحانه و تعلى) says: These people were sorry. Now look at the people [today], we are referring to the people that Muhammad (صلى الله عليه و سلم) was sent as a Messenger to – everyone on this earth.

This 'Ummah was sent to make the masses right, to repel oppression and transgressions and disbelief and disobedience (towards Allah) – none of these things should exist on this earth. But due to bad morals, instead of making the masses right we have followed the masses, and we are worse than the masses – we have fallen. This is what happened, this is the state of Muslims today.

It is upon us Muslims to return to Allah and repent to Him, and to tread the path Allah set – to uphold what He commanded and strive to obey Him. So Allah does not test with sins or transgressions except so that He can respond – so that people can repent. So He tests the people, they either repent or do not.

A portion of the believers, when tested they repent and return to Allah. If they commit evil, they realize that it began with a mistake.

And your share of this current illness O Muslim, this virus of today – is based on your actions. And Allah Pardons much.

Some people when tested, they repent and seek forgiveness and return to Allah. Every son of Adam makes mistakes. The Messenger (صلى الله عليه و سلم) said: "All the sons of Adam are sinners, but the best of sinners are those who are given to repentance." Everyone on this earth has sins and good deeds, and Allah (سبحانه و تعلى) forgives.

The other portion of people, when tested they run away and persist in transgression and sin, and they are not grieved (by their actions). Allah (سبحانه و تعلى) says: We always say that we follow the companions (رضوان الله علهيم) Abu Bakr and ʿUmar, because they were the people who safeguarded the religion for us – they ruled with justice.

The wife of the leader of the believers, ʿUmar Ibn Al-Khattab, ʿAtikah (رضي الله عنها), said: "He would come to his bed to sleep and he would not be able to, he would get up and weep." She would ask him, "What is wrong with you O Leader of the believers?" He would say, "I have been given leadership over the ʿUmmah of Muhammad (صلى الله عليه و سلم), and of them are the needy, and weak, and the orphaned, and oppressed, and hungry, and others. And I fear that Allah (سبحانه و تعلى) will ask me about them on the Day of Judgement."

These are the leaders that should be given the pledge of allegiance from Muslims, they deserve this position, and deserve to be called leaders of affairs.

Those who are otherwise are the allies of Shayatin, they should not be given the pledge of allegiance. Whoever they are. There is no one on the face of the earth who can be given the pledge.

When the period of famine occurred during the time of 'Umar, the people were in severe starvation. His insides would gurgle from the severe hunger. One of the times it gurgled he said to it, "Gurgle or do not gurgle, by Allah you will not be satisfied until the children of Muslims are satisfied."

So how about the rulers today, they starve, and deprive Muslim children. The fathers of these starving children sell their own organs to feed their children. Where are you O (misguided) scholars? Where are you O heretical rulers? "By Allah you will not be satisfied until the children of Muslims are satisfied." This is how Muslims should be, truly.

Repentance is needed so that Allah (سبحانه و تعلى) can remove this illness, and we seek refuge in Allah – there is no refuge except to Him. Whoever seeks refuge in Him, He grants him refuge. O Allah there is no refuge and no escape except to You. Do we run from Allah? Whoever seeks aid from Allah, Allah aids him. And whoever seeks forgiveness from Allah, Allah forgives him. And whoever asks Allah for assistance Allah grants him Assistance.

And whoever asks from Allah, Allah gives him. Allah does not make the supplicant ask in vain. Let us renew our covenant with Allah through true repentance, and return to him always. Like what was mentioned,

"All the sons of Adam are sinners, but the best of sinners are those who are given to repentance." And whoever is with Allah, Allah is with him.

The believer remembers Allah always – he is close to Allah his whole life and in every situation, on the outside and inside (i.e., his actions/worship and in his heart). Because the bestowal of Allah (سبحانه و تعلى) is extended, His hands are widely outstretched in good, He bestows upon whoever asks!

His favors are extended in blessings and good – it never ceases. We ask Him [to grant us from] His good, and blessings, as He is the Most Generous of the generous and the Most Excellent of the excellent. We must always be with Allah (سبحانه و تعلى), and repent to Allah (سبحانه و تعلى). Allah (سبحانه و تعلى) forgives all sins. There is no sin except that He forgives it.

Sins do not cause one to fall into disbelief – this is what Ahlul-Sunnah believe. If your sins reached the sky from the earth, and you asked Allah for forgiveness – He will Forgive you. Ahlul-Sunnah do not call others disbelievers due to sins, unless they declare them (sins) permissible. Listen to what Allah (سبحانه و تعلى) says: There is a hadith narrated by Anas (رضي الله عنه), it is a hadith Gharib (Strange Report), however some scholars have authenticated it. [It is reported that] Allah (سبحانه و تعلى) said in a hadith Qudsi,

O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. Whatever you have done, anything a person does of sins [Allah forgives].

"All the sons of Adam are sinners, but the best of sinners are those who are given to repentance." And whoever is with Allah, Allah is with him.

The believer remembers Allah always – he is close to Allah his whole life and in every situation, on the outside and inside (i.e., his actions/worship and in his heart). Because the bestowal of Allah (سبحانه و تعلى) is extended, His hands are widely outstretched in good, He bestows upon whoever asks!

His favors are extended in blessings and good – it never ceases. We ask Him [to grant us from] His good, and blessings, as He is the Most Generous of the generous and the Most Excellent of the excellent. We must always be with Allah (سبحانه و تعلى), and repent to Allah (سبحانه و تعلى). Allah (سبحانه و تعلى) forgives all sins. There is no sin except that He forgives it.

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O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. Whatever you have done, anything a person does of sins [Allah forgives].

Sins weigh heavy on a person, but when you go to Allah (سبحانه و تعلى) there is nothing big or small for Him, you go to the Most Generous of the generous and He forgives all sins: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.

Forgiveness. Whatever the sin it is – Allah forgives it. However, it is upon a person to be dedicated to what Allah (سبحانه و تعلى) commanded…he does not miss Fajr due to sleep or leave Asr prayer, and play cards, or distract himself with this and that, the prayers should not be forsaken!

The Messenger of Allah (صلى الله عليه و سلم) said, "That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever." [They say:] 'He remains Muslim even when he does not pray' – what Islam is this? He who does this (leaves prayer) has no share of Islam.

Whatever befalls a Muslim is a test from Allah (سبحانه و تعلى), because Allah (سبحانه و تعلى) wants for them to repent – so He may be pleased with them. Whoever is pleased with Allah as their Lord, and repented to Him and asked Him for forgiveness – Allah (سبحانه و تعلى) will be pleased with them and rectify all his affairs in this life and the next.

So, if the slave is close to Allah (سبحانه و تعلى), Allah (سبحانه و تعلى) is close as well.

[Regarding] the subject of Eeman, when Eeman is strong it prevents one [from evil]. Strong Eeman makes apparent the truth from falsehood. [It is reported that] ‘Amr Ibn Al-‘Aas mentioned a hadith regarding Eeman,

Verily Eeman is created in your chest, like the garment is created, so ask Allah to renew your Eeman in your hearts.

A person’s tongue should always be remembering Allah. Wherever he goes and comes, and on his side, during travel, in any place – he should be asking Allah. And whoever asks Allah, Allah will grant him.

Who goes to Allah’s door and finds it closed? Who asks from Allah and Allah does not give him? Allah’s doors are open – He always gives.

And may the peace and blessings be upon Muhammad, and upon his family, and his companions, and whoever follows him with sincerity in striving for perfection till the Day of Judgement.

THE END.



THE WISDOM
BEHIND FASTING

CHAPTER 5
SHAYKH MUSA JIBRIL

CHAPTER 5

The Wisdom Behind Fasting

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

My topic for today is: What is the wisdom behind fasting?

Allah created everything, and everything was created for a reason. Whoever knows it knows it, and whoever is ignorant of it is ignorant of it. We do not know the wisdom behind most obligatory acts of worship.For example, we do not know the wisdom behind the Maghrib Prayer being three raka'at, and waking up early to pray the obligatory prayer (Fajr). There are some exegeses from the scholars, however, [only] Allah (سبحانه و تعلى) knows everything. Allah did not create anything, except for a reason.

The topic of today is the wisdom behind fasting – Allah made it apparent to us, and I will speak about it if Allah wills. Firstly, the wisdom behind fasting is submission, and attaching [oneself to Allah], and fulfilling the command of Allah. Whatever the command is, we accept it. And we do not dispute [fulfilling the command of Allah], whether we know the wisdom behind it or not. So we fulfill the command as Allah ordained it, and we say as the Companions (رضي الله عنهم أجمعين) said:"We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

Submission, attachment, and the fulfillment of Allah's command – without objecting. For Allah has ordained Hajj and Zakat (obligatory charity) for reasons we do and do not know. Allah did not create anything in vain or without reason. And indeed we know the wisdom behind fasting. Why do we fast? Allah revealed it to us.

The wisdom behind the obligation of fasting is so that a person increases in obedience toward Allah (تبارك و تعالى) in the month of Ramadan. And from fasting is: disciplining oneself to fast, leaving food and drink and that which breaks the fast, and leaving sexual intercourse, and leaving false testimonies, lies, inventing falsehood. We do not engage in any of this during Ramadan. The reason for this is so that a person increases in Taqwa of Allah (سبحانه و تعلى). We will come to know what Taqwa is. Allah gave the reason of fasting in the Quran, in Surat Al-Baqarah: Allah mentions the wisdom for it at the end of this Ayah, So that you may become righteous. So that you may attain righteousness. Therefore, the wisdom behind fasting, is Taqwa.

Taqwa is when a person is increasing in righteous actions to draw nearer to Allah (سبحانه و تعلى). [A person] enters Ramadan at a certain level of Eeman. He does not leave Ramadan except that his Eeman has increased, for Eeman increases and decreases. It increases in obedience toward Allah. So he witnessed Ramadan, and avoided the major sins, and the destructive sins, lying, falsification, and he does not eat or drink or engage in sexual relations during fasting. This will increase the Eeman of a person, his heart will be like the mountains (high in Eeman). The wisdom behind Allah ordaining fasting is to gain Taqwa.

Taqwa is any action you perform to please Allah (سبحانه و تعلى), any obligation He ordained – prayer, increasing in prayer, increasing in worship, increasing in charities – Allah (سبحانه و تعلى) increases one's Eeman as a result. And Taqwa is any righteous action you perform, or any forbidden or evil act you avoid. So it is 1. Performing Righteous actions, and 2. Avoiding evil.

He (a person) does not lie in Ramadan, he does not slander in Ramadan, he avoids all of this. He does not give false testimonies in Ramadan. So righteous actions are through obedience towards Allah or leaving sins in this month (and always). Leaving sins, like the Messenger (صلى اللّٰه عليه و سلم) mentioned in a hadith from Sahih Bukhari: "If one does not eschew lies and false conduct, Allah has no need that he should abstain from his food and his drink."

So some of the scholars divided what breaks the fast into two categories: Senses Nullifiers and Meaning Nullifiers. The senses nullifiers consists of food, drink, and sexual intercourse. The meaning nullifiers are false conduct, slander, and lying. Some of the scholars have said that this breaks the fast, however they are few.

So Taqwa is to increase in righteousness and avoid these things (lying, slander, false conduct). This all increases Taqwa in a person. When a person has Taqwa, Allah (سبحانه و تعلى) opens for him Divine inspiration, and guides him, and gives him success, and will increase his Eeman. Look at this Ayah: Allah (سبحانه و تعلى) says: If you fear Allah. So if a person increases in Taqwa – he fears Allah – Allah will grant for him a criterion, meaning he will be given clarity to know truth from falsehood.

And He will aid him against his enemies, and he will be amongst the triumphant, and he will have an escape from every evil in this life and the next.

Taqwa of Allah, fear of Allah, increasing in righteous deeds for Allah – you do not do deeds except for Allah. Allah does not accept anything except that which was done sincerely for Him, and what was done seeking His Face.

Some of the scholars interpret this ayah, [that the] criterion is light. Allah casts it into the heart of the believing slave so that he distinguishes between truth and falsehood.

He takes the truth and avoids the falsehood. This is a portion of the exegesis of this Ayah . So the Taqwa and fear of Allah (سبحانه و تعلى) is like this - Nur (light) cast by Allah. Fear Allah, and Allah will teach you.

For those students of knowledge, those who wish to be answered in everything – Taqwa of Allah is the answer. One of the companions, Talha Ibn Habib was asked about Taqwa – what is it? He said: "That you do actions in obedience toward Allah with light from Allah – hoping for Allah's reward." Whatever Allah ordained, you do with the light (clear evidence) from Allah: Say, "This is my way; I invite to Allah with insight, I and those who follow me…"

"That you do actions in obedience toward Allah with light from Allah – hoping for Allah's reward. That you leave disobeying Allah, with light from Allah – out of fear from Allah."

You did not partake in bad conduct, lying, or slandering, or backbiting, stealing, deceiving, committing injustice, or other than it – except out of fear from Allah, and out of fear that Allah will not accept from you.

And during this month of Ramadan, supplications are answered. Allah (سبحانه و تعلى) accepts the supplication of anyone who makes it. Any person, Muslim or Kaafir (disbeliever) – Allah (سبحانه و تعلى) answers it.

And when they board a ship, they supplicate Allah, sincere to Him in religion [i.e., faith and hope]… – these were disbelievers. When they made their supplication sincere to Him, He answered them…But when He delivers them to the land, at once they associate others with Him. So Allah (سبحانه و تعلى) answers duaa (supplication), especially in Ramadan - always and forever.

Particularly prior to breaking one's fast during Ramadan, out of honor for Ramadan that the duaa of the one who is fasting is answered. To add, the Messenger (صلى الله عليه و سلم) mentioned in a hadith: "There are three whose supplication is not rejected: one who has just ended a fast…" and during all of Ramadan at any time you make supplication Allah will answer it.

Allah did not command us to ask Him except so that He can answer us. And especially during the later part of the night when Allah (سبحانه و تعلى) descends to the lower heavens. "Our Lord, the Blessed and Exalted, descends when one third of the night remains, every night and He says: 'Who will ask of Me, that I may give him?

Who will call upon Me, that I may answer him? Who will ask My forgiveness, that I may forgive him?....Allah is calling you so you can ask Him so He can give you! Three of the Ayaat of fasting are, Say to them [O Muhammad], except this one Ayah, because it is attached to Allah (سبحانه و تعلى):. Allah (سبحانه و تعلى) ended the Ayaat of fasting with this Ayah. [It is reported that] The Messenger (صلى اللّٰه عليه و سلم) was asked: "Is our Lord far or close to us so that we may call Him?" And this Ayah was revealed. Allah (سبحانه و تعلى) is so easy to call upon. Easier than calling upon your wife or child or your doctor, or anyone else.

You can be sleeping on your side and wake up suddenly (due to a bad dream) and supplicate [immediately], "O Allah!" And when My servants ask you, [O Muhammad], concerning Me – indeed I am near. Allah is close, Allah (سبحانه و تعلى) answers – I respond to the invocation of the supplicant when he calls upon Me. Those who do not supplicate to Allah are arrogant and proud – Allah does not love them.

Allah loves the humble one who raises his hands to Allah in humility. O Allah! I am in need of such and such. O Allah I ask you such and such. Allah will not reject you. Therefore, Allah will not leave us astray if we ask Him – He says in this Ayah: And when My servants ask you, [O Muhammad], concerning Me – indeed I am near. Allah is near. And after it: I respond to the invocation of the supplicant when he calls upon Me. If the person does not call upon Him, he will not be answered.

So let them respond to Me [by obedience] and believe in Me – Eeman! Belief in Allah, and His angels, and His books, and His messengers, and the Last Day – that they may be [rightly] guided. This guidance is the true path that Allah (سبحانه و تعلى) guided us to and His Messenger (صلى اللّٰه عليه و سلم).

Therefore if you seek safety in this life and the next, as well as happiness, then it is upon you to have Taqwa of Allah in any action you perform. Allah (سبحانه و تعلى) says in some of the Ayaat, He saves those (who had Taqwa])on the bridge during the Day of Recompense. This bridge is thinner than a hair and sharper than a sword. And no one can cross it without Nur (light), which is the light of his actions during this life. Allah (سبحانه و تعلى) saves the Muttaqin (those who have Taqwa) on the Day of Recompense.

If you want to be saved, know that Allah will save Al-Muttaqin on the Day of Recompense. [Know] this bridge is sharper than a sword and thinner than a hair – no one will cross it except with his light (Taqwa in this life). This is the Siraat (the bridge over hellfire leading to Paradise). Allah (سبحانه و تعلى) will save those who had Taqwa and increased [in good deeds] during Ramadan, outside of Ramadan, And he who leaves the month of Ramadan better than what he was before. Allah (سبحانه و تعلى) will save them from this calamity that every person will bear on the Day of Recompense (the Siraat).

If you do not leave (Ramadan) with increased Taqwa [Know] there is no end after death for he who increased (in Taqwa)

You will regret that you will not be like him
And you would have procured (good deeds) before death more than he did. Preparation, for this Day. And fear Allah and know that Allah is with those who fear Him. The company of Allah is divided into two, a special company and general company. Here Allah says: fear Allah and know that Allah is with those who fear Him. Allah being with those Muttaqin is different than Him being with others.

So if Allah is with you, then nothing should ever frighten, nor should anything grieve you. Then whoever fears Allah and reforms – there will be no fear concerning them, nor will they grieve. And know that Allah is with those who fear Him. Allah is with the Muttaqin. If Allah is with them, this is a special company. Allah is present with everything – nothing is free from His presence, Allah knows everything. This is the general company.

The special company belongs to the Muttaqin, the general company is with all that Allah created, like watching – Allah Watches and Encompasses and Knows, everything is in the preserved tablets. If someone has the special company then he is happy in this life and given light in his chest always. If Allah (سبحانه و تعلى) is with the righteous believing slave, he does not feel constrained and unhappy.

Allah (سبحانه و تعلى) protects him, aids him, and makes him triumphant, safeguards him, and guides him, and facilitates all of his matters. Wherever he goes things are made easy for him.

When Allah (سبحانه و تعلى) sent Musa (عليه السلام) and his brother Harun (عليه السلام) to Fir'uan (Pharoah), they said out of fear of this tyrant's oppression:
They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress." Nowadays the tyrants are far worse than Fir'uan. Listen to said to them: Allah assured (سبحانه و تعلى) what Allah them that He would be with them, fear not. This is the special company that belongs to the Muttaqin. So if you have Taqwa Allah is with you. Allah assured them that He would be with them, fear not. This is the special company that belongs to the Muttaqin. So if you have Taqwa Allah is with you. He is with the Muttaqin, it is not only specific and the (عليه السلام) and Harun (عليه السلام) to Musa and the Prophets – rather, it (صلى الله عليه و سلم) Messenger .belongs to all those who have Taqwa

"Fear not. Indeed, I am with you both; I hear and I see…" There are two attributes to Allah here, Hearing, and Seeing. The Messenger (صلى الله عليه و سلم) said, "The Dajjal (false messiah) is blind (in one eye) and your Lord is not blind." And in the Qur'an Allah says I hear and I see. We cannot constrain the Attributes of Allah to a set number, we do not know them all.. We only know what He taught us through the Qur'an, and what His Messenger (صلى الله عليه و سلم) taught us. These two are from Allah's Attributes. There are some people who reject the Attributes and Names of Allah (سبحانه و تعلى).

Those who reject them are rejecting the Qur'an. Allah (سبحانه و تعلى) said: "Fear not. Indeed, I am with you both; I hear and I see…"

The Messenger (صلى الله عليه و سلم), when he read "There is nothing like unto Him, and He is the Hearing, the Seeing" – he (صلى الله عليه و سلم) pointed with his two fingers to his eyes and ears.

So Allah (سبحانه و تعلى) has Attributes, but they are not like that of His creation. He has sight but it is not like mine nor anyone else's. There is nothing like unto Him. When we speak about Allah, we do not liken the Creator to the creation - ever. We stay away from the how.

A man once asked Abu Hurayrah (رضي الله عنه), "What is Taqwa?" He replied, "Have you ever taken a path filled with thorns?" The man replied, "I have." Abu Hurayrah asked him, "What did you do?" He replied, "When I saw a thorn I would dodge it or pass over it or behind it." Abu Hurayrah said, "That is Taqwa." Ibn Mas'ud defined Taqwa: "That He is obeyed and not defied, remembered and not forgotten."

You always obey Allah (سبحانه و تعلى), you remember Him always – your tongue is always moist in His remembrance. Always. And that he is thankful, 'If you are grateful, I will surely increase you [in favor]..' And appreciated and not unappreciated. The blessings of Allah are always appreciated. I will end by mentioning this story: Al-Hasan Al-Basri is from the Tabi'en (the generation after the companions). He went to the market to buy some vegetables. During his time there were no cars like today.

There was a young boy around ten years old who was carrying a basket tied to his back with a rope. He would transfer goods from place to place, instead of the luxurious cars we have today.

So Al-Hasan Al-Basri hired this boy's service – La 'Illaha 'Illa Allah – and he placed his goods in his basket and began walking back. From the beginning of the trip to his house, this young boy was saying without stop. "AstaghfiruAllah. Alhamdullilah." (I seek forgiveness from Allah and all praise is due to Allah). When he finished the trip and placed the goods down Al-Hasan Al-Basri paid him and said, "Oh young boy are you not able to say anything but AstaghfiruAllah wal-Alhamdullilah?"

Look at the upbringing of this young boy who was called a carrier. He said, "My lord, we praise Allah for what blessings He gave us. Everything is a blessing, your food and drink, your transportation, going back and forth in your car, you going to the restroom, these are all blessings.

He (the young boy) said: "My lord, we praise Allah for what blessings He gave us - Alhamdullilah. And if I made a mistake, I looked here, I said something - AstaghfiruAllah. Allah bestows blessings upon me and I bring forth sins. So I thank Allah for His blessings, and say Alhamdullilah. And I seek forgiveness from Allah for my sins."

Listen to what Al-Hasan Al-Basri said, the great scholar (رضي الله عنه) said: "A carrier is more knowledgeable than you O Hasan."

This was a carrier who was ten years old, have we raised our children upon this mindset?

May Peace, Mercy, and Blessings of Allah be upon you.

And may the peace and blessings be upon Muhammad, and upon his family, and his companions, and whoever follows him with sincerity in striving for perfection till the Day of Judgement.

THE END.

SET ARIGHT
YOUR NAFS

CHAPTER 6
SHAYKH MUSA JIBRIL

CHAPTER 6

Set Aright Your Nafs

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

Today's topic will be, Set Aright your Inner Self. For all victory lies within rectifying ourselves and our hearts. So if we set aright ourselves and purify ourselves this leads to success and victory in this life and the next. And if we do not, then there is no success. There is no success for a person who does not purify themself.

The inner selves [of people] need to be purified and set aright, for the inner self is where evil, corruption, misguidance, deviancy, trials, and innovation spring from. So if a believer purifies themself – and this is what Allah (سبحانه و تعلى) commanded us to do – and strove in the obedience of Allah (سبحانه و تعلى), nothing will harm him after that. For the corruption of the inner selves brings about a lack of strength (against fighting the evil of oneself) and makes them amongst the ones who cause corruption.

The owners of corrupt selves cause corruption, they are misguided and they misguide others. For Allah (سبحانه و تعلى) says: If a person sets their self aright, he will not care about others because they cannot harm him. For heedlessness, and disregarding the rectification of the hearts and selves, is from the worst diseases that can befall a believing slave.

So if a person rectified their inner self – and we will talk about the inner self and what it means – the Salaf used to say: "Set aright your inner self, Allah will set aright your outer self (i.e., actions). And rectify what is between you and Allah, Allah will rectify what is between you and the people. And whoever rectifies their afterlife, Allah will rectify his life in this world." It is obligatory to make one's self aright, for Allah (سبحانه و تعلى) commanded us to purify our inner selves. Every person has one self (Nafs). However it differs based on the level of Faith (Eeman) of a believer. If his Eeman is excellent and it has reached [a high] level – then the self is pure. However if the person is senseless and is far from the obedience of Allah (سبحانه و تعلى), Allah (سبحانه و تعلى) says: "The (human) self is inclined to evil"

This is the first type (of self). The second is: the self-reproaching self. The third is: the self in complete rest and satisfaction. Look at what Yusuf (عليه السلام) says: This self (Nafs), does not command one to do anything except evil. However a person is able to set it aright. This is the first characteristic of the self, it does not command one except in evil – always and forever, like how Allah (سبحانه و تعلى) mentioned.

The second, Allah (سبحانه و تعلى) mentioned in the Qur'an: This is the second type of self, and it is a higher level than the first that only commands in evil. A person who has Eeman controls their self – if he does evil he reproaches himself, [It says,] 'Why did you do this and that? Why don't you do this and that?' This type of self prevents him from committing evil, and commands him to act in obedience towards Allah (سبحانه و تعلى). This is the self-reproaching self.

The first type of self only commands in evil, and the second type of self reproaches the person – if the person is immoral, this self will reproach him for doing good. It all depends on the Eeman of a person.

Eeman is in the heart [which] weighs less than a kilogram – however the Eeman some people have is likened to the mountains. So this is the self-reproaching self, it either reproaches a person for evil that they do, or reproaches them for the good that they do.

However the third type of self, this is the self that Allah (سبحانه و تعلى) commanded us to have. This is the self in complete rest and satisfaction. It does not command except in good, and it does not act upon anything but good.

And it does not succeed in anything but good, and does not awaken except in good, and it does not sleep except in good, and it always rushes to do good deeds. Allah (سبحانه و تعلى) mentioned this self in the Qur'an: This is the self that has reached the highest level. There are many stories from the Companions (رضي الله عنهم أجمعين) [regarding this self], from Abu Bakr and other than him – and the most famous is from Ibn 'Abbas (رضي الله عنه).

Sa'eed Ibn Al-Musayyib (رضي الله عنه) said: "When Ibn 'Abbas died (رضي الله عنه), and we were burying him in the graveyard a strange bird that we had never seen the likes of before came,

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Sa'eed Ibn Al-Musayyib (رضي الله عنه) said, "We did not know who read these Ayahs."

This is a glad tiding for Ibn 'Abbas to enter Paradise, to return to his Lord, that he is satisfied, return to what Allah has promised you of the gardens of pleasure! Allah is saying, Enter you then, among My honored slaves, to Paradise! We ask Allah to make of us all owners of the selves complete in rest and satisfaction. This is the highest level. And this is what a person should strive for, Allah wants for every person to enter Paradise. [It is reported that] the Messenger (صلى الله عليه و سلم) would always say: O Allah, I ask you for a Nafs that is reassured in You.

A man came to the Messenger (صلى الله عليه و سلم), and said, "O Messenger of Allah teach me!" So the Messenger of Allah said to him, "Say: O Allah, I ask you for a Nafs that is reassured in You, [and] it believes in meeting You, and it is pleased with Your Decree, and is convinced with that which You Give." This is the self that is rested and satisfied, that Allah commanded us to have – and we hope we are the owners of it. And the Messenger (صلى الله عليه و سلم) would always call to it.

For purifying the self, the heart, and the mind, is from the best of things. A person who does so is from the pious and those who hasten to do good deeds, they will enter Paradise. The Messenger (صلى الله عليه و سلم) would always say: "O Allah, bring my soul to fear of Thee and purify it; Thou art the best of those who purify it; Thou art its Patron and Master."

This was how the Messenger (صلى الله عليه و سلم) was – he was always supplicating for the [purification of the] Nafs. We have already talked about setting aright our self, now there is the matter of setting aright the hearts.

The life resides in the heart. It is not in the body or through eating or drinking. Do hearts not liven except with Eeman? Meaning, a person who remembers Allah is alive, and a person who does not remember Allah is dead.

The life of hearts is Eeman, and its wellness is through obedience (to Allah), and its illness is a result of insisting on disobedience and innovation, and its death is disbelief, and its sleep is heedlessness,

and its awakening is through remembrance of Allah! A person should always remember Allah and rectify his heart. Look at what Allah (سبحانه و تعلى) said: We Muslims consider the heart being the mind. The mind is in the heart and not in the head. I have read some research studies that point to this as well.

It is said, A person is not created except with four eyes. Two eyes in the head that perceive the matters of his life,

and two eyes in the heart that perceive his afterlife, meaning his religion - as in, the Eeman is in the heart, the mind is in the heart.

A man came to the Messenger (صلى الله عليه و سلم) and said: "O Messenger of Allah, tell me something of Islam which I will not ask anyone else about it." He (ﷺ) said, "Say, 'I believe in Allah' and then be steadfast".

The Messenger (صلى اللّٰه عليه و سلم) pointed to his heart "Say, 'I believe in Allah' and then be steadfast”. So righteous actions are in the heart. After this some of the narrators say: [If] Allah takes the light from my eyes (i.e., eyesight), verily my heart brightens their injury, and I see in my heart my life and my hereafter, it is the heart that perceives what the eyes do not perceive.

Everything is reliant upon the heart, for the mind, comprehension, and Eeman all reside in it. The Messenger (صلى اللّٰه عليه و سلم) mentioned a hadith narrated by Nu’man Ibn Bashir (رضي اللّٰه عنه),

“In the body there is a piece of flesh, and the whole body is sound if it is sound, but the whole body is corrupt if it is corrupt. It is the heart.”

Everything is reliant upon the heart. [It is reported that] Anas (رضي اللّٰه عنه) narrated a hadith as well: A slave’s Eeman is not set aright until his heart is set aright.

So verily the diseases of hearts are dangerous and many, and cause corruption and destruction – not only to the heart but the body as well.

And righteousness is setting aright the intentions, and no one knows of the soundness of hearts but Allah – a person could be crying in front of you and doing all the good deeds,

however their heart is like a stone or harder than that, and no one knows of these hearts but Allah (سبحانه و تعلى), and we do not investigate it.

The soundness of intentions is from the knowledge of Allah, there is no intention except that Allah sees and knows of it. Allah knows the fraud of the eyes, and all that the breasts conceal.

Hearts must be built with submissiveness and humility towards for Allah forgives sins and ,(سبحانه و تعلى) Allah and fear of Allah .major sins for those who rectify their inner selves

When a person is always sound in his intention and does not seek anything but good, even for his enemies – this is the believer.

The believer wants good for everyone Allah created. We want their victory (i.e., we want Islam for everyone) we want to call them towards good – this is the cause Allah (سبحانه و تعلى) appointed us to. Hearts must be built with the submissiveness and humility towards Allah, and fear of Allah (سبحانه و تعلى), and mindfulness of Allah, and fear from His Strike, and punishment. And with this we hope in His Mercy – and that is how hearts are built, with certainty and reliance upon Allah (سبحانه و تعلى). From this, you enter Eeman (into the heart), and expel hatred and envy, and ill will. Renouncing – and then sweetening. Meaning, renouncing the corruption and harm and arrogance and haughtiness within the heart.

Listen to this saying: A slave was not struck with a punishment worse than a hardened heart. Then, after that, your hearts were hardened and became as stones or even worse in hardness. A hardened heart is harmful. And no one knows of it but Allah (سبحانه و تعلى).

First is renouncing, second is sweetening. Sweetening is sweetening the heart (with Eeman, with good deeds and obedience toward Allah), and renouncing is forsaking everything that Allah (سبحانه و تعلى) dislikes.

Allah did not make anything impermissible, except that there was harm in it.

You expel all of these things, arrogance, showing off, envy, the following of impermissible desires – then you enter Eeman and increase in Eeman. Eeman increases and decreases. One word increases it. It is obligatory to purify the heart of all these diseases, and if not – then it is destruction for the hearts and results in diseased hearts. Hearts should be built with love for Allah, and the exaltation of Him, and exalting that which He commanded, and advising (others in good), and success in religion – everything that has good in it.

The believer always rushes to every good and desires all good – and stays away from evil. We build our hearts by chaining ourselves to Allah, and what He (سبحانه و تعلى) commanded us to do.

The Messenger (صلى الله عليه و سلم) said to the companions: Piety is here (and he pointed out to his chest thrice). Eeman is here, fear of Allah is here, everything is in this heart.

And may the peace and blessings be upon Muhammad and upon his family and all his companions

THE END.

O DUNYA
FOOL ANOTHER

CHAPTER 7

SHAYKH MUSA JIBRIL

CHAPTER 7

O Dunya, Fool Another

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى اللهُ عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

The topic of my lecture today is, Oh Dunya, fool another! I have divorced you thrice, there is no going back on it!

Some of the companions (رضوان اللهُ عليهم) narrated about the Messenger (صلى اللهُ عليه و سلم): "I saw the Prophet praying and a sound came from his breast like the rumbling of a mill, owing to weeping." Look at the softness of his heart (صلى اللهُ عليه و سلم). May Allah be pleased with all his companions. From the softness of Abu Bakr's heart, When he would lead the prayer, no one would understand his recitation from how much he wept. This is how most of them (the companions) were. 'Umar had two dark lines on his face, they were marks from his intense weeping, The mark of them (i.e., of their Faith). May Allah be pleased with them all. The self weeps over this life and it knows. That peace within it lies in leaving it. There is no abode after the settlement of death. Except for one who built it before death. If he built it with good then his abode is pleasant. And if he built it with evil he has failed.

If Allah (سبحانه و تعلى) loves His slave, He grants him a soft heart. The heart is the king of the body. If the heart is sound, then so is the body. If the heart is not sound, then this is a great calamity. "

In the body there is a piece of flesh, and the whole body is sound if it is sound, but the whole body is corrupt if it is corrupt. It is the heart."

One of the righteous people said about those who have hard hearts...A slave was not hit with a punishment greater than a hardened heart. Meaning there is no greater punishment than having a hardened heart. It is detrimental to a person for it means they are far from Allah, and far from people as well.

There are [many] reasons for having a hardened heart: a person who is heedless of the remembrance of Allah, having false hope in a long life – not remembering death. The Messenger (صلى الله عليه و سلم) said: "Remember more often the destroyer of pleasures - death."

Not being mindful of Allah, neglecting and falling behind in prayer and religious obligations, falling into sins. Some people have arrogance, and hatred towards others, consuming usury, mocking others, oppression, evil gatherings, listening to music, bad character – these all cause a heart to harden. This is the hard heart – we ask Allah for safety from it.

This is a story from Dirar, the eminent companion. One day, he entered upon Mu'awiyah, the leader of the believers – the son of Abu Sufyan and Hind, may Allah be pleased with them all. Mu'awiyah said to Dirar, as Dirar was amongst the followers of 'Ali ibn Abi-Talib, "O Dirar, Describe to me 'Ali ibn Abi-Talib (who was the leader of the believers before him)."

Dirar said, "Leave me from this matter O leader of the believers." Mu'awiyah said, "You will describe him." So Dirar began describing 'Ali, may Allah be pleased with him.

Dirar said, “It cannot be helped, by Allah he was always thinking ahead, mighty in power, he spoke truth with no falsehood, and judged with justice, knowledge gushed from his sides, and wisdom was embedded in his speech, he estranged himself from this life and its pleasures, and he spent the night longing (i.e., worshipping Allah), he wept frequently, he thought long, what pleased him from the garments was their shortness in length (i.e., garments need to be worn over the ankles for men).

On the Day of Judgement, Allah will not look or speak to those who wear garments over their ankles out of arrogance or showing off. And the one who does so without showing off or without arrogance, is in Hellfire. And he ate the dry and harsh foods, and when he was with us he was like us (meaning if he sat with them he was like a normal man with them – even though he was the leader of the believers may Allah be pleased with him). He would answer us if we asked him, and he would inform us if we asked him to explain. And even with this closeness we had with him (in the gatherings with him) we did not speak to him out of veneration.

May Allah be pleased with him and what he had of greatness. He (رضوان اللّٰه عليه) would uplift the people of religion, and bring close the needy.

These are the types of leaders that deserve to be given the pledge of allegiance (from the Muslims). People laugh at us today because of the leaders we have. The strong one does not hope in his falsehood and the weak one does not despair from his justice – meaning whoever he was judging, strong or weak – he did so with justice., (i.e., he never favored the strong over the weak, he did not discriminate).

And look at the testimony of Dirar to Ali's character, "I testify by Allah, that I saw him in some of his positions, when night had fallen and the stars had risen (during one of the nights in his nightly prayer, the night prayer being the most important worship after the obligatory prayer), he was holding his beard that was entirely drenched in his tears, weeping like one who was grieving, as he said: Oh Dunya, fool another! To me you are subjected to, To me you are pathetic. Far, very far I have divorced you thrice, there is no going back on it. Verily your life is short. And your passage of time is viscous, O! O!

Do you know why he says O? [Remember] this is the leader of the believers who is standing the night in prayer, O! O! The shortage of good! He is referring to himself – as if he has no good deeds. Regardless of what a person does, they will be regretful on the Day of Judgement. They will always wish they had more good deeds,

O! O! The shortage of good! And the [far] distance of travel!
He is referring to the distance between the believer and paradise.
And the difficult path.

Mu'awiyah wept, may Allah be pleased with him. May Allah be pleased with them all. He said, "May Allah have mercy upon the father of Hasan, by Allah he was like this." Mu'awiyah asked Dirar, "How was your grief over Ali'?" He said, "Like the grief of a mother whose child was slaughtered in her arms."

This is how they loved the companions, and how they loved the leaders of their affairs, and how they loved the people of the Messenger's family, may Allah be pleased with them and have peace upon them all. And may the peace and blessings be upon Muhammad, and upon his family, and all of his companions.

THE END.

KNOW THE PEOPLE OF TRUTH

BY KNOWING THE TRUTH

CHAPTER 8

SHAYKH MUSA JIBRIL

CHAPTER 8

Know The People Of Truth By Knowing The Truth

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

My lecture today, is regarding the following topic: "Truth is not known by Men, Rather to know the People of Truth, you must [first] know the Truth."

That is because when everyone is in front of Allah (سبحانه و تعلى) on the Day of Judgement, the misguided ones and those they misguided will argue and dispute with one another on that day.

Listen to what Allah (سبحانه و تعلى) says describing that scene: And this scene will take place on the Day of Judgement, whereby they will argue and dispute, saying, "Verily, we were following you…" So the Muslim must place great care and emphasis on making sure the person he is taking his religion from is upon truth.

The Messenger (صلى الله عليه و سلم) said, regarding this Ummah: "The Jews diverged into 71 sects, and the Christians diverged into 72 sects, and my Ummah will diverge into 73 sects, all of them will be in the fire except one." He was asked: "Who are they?" He (صلى الله عليه و سلم) responded: "What me and my companions are upon." As in, follow the Qur'an and Sunnah, as understood by Abu Bakr, 'Umar, and 'Uthman, and the rest of the Sahaabah (رضي الله عنهم أجمعين)

As such, every now and then we see various groups and sects emerge within the ranks of Islam (or claimants of Islam), Some claim to be Salafiyyah and the Salafiyyah declare innocence from them – as they claim to follow Abu Bakr but they worship the tyrant rulers. How is it that they worship them?

One of the companions (رضي الله عنه), Adiyy Ibn Hatim, son of Hatim At-Ta'ee, heard the Messenger (صلى الله عليه و سلم) reading an Ayah from the Qur'an: [It is reported that] Adiyy said, "By Allah O Messenger of Allah, they did not [take them as lords]."

Their lords – meaning they (jews and christians) have scholars (monks and rabbis), like these misguided scholars we have, they are misguided and they misguide the people – they will take the blame in this life and the next.

[It is reported that] The Messenger (صلى الله عليه و سلم) said, "Yes [they did] O Addiy, did they not make permissible the impermissible? And make impermissible for them the permissible?" Adiyy said, "Yes." The Messenger said, "Then that was their worship (of their rabbis and monks)."

From the east or west, who from our rulers does not change the religion of Allah? Give me the name of one. There is none. The scholars of misguidance, the callers to evil – they claim to be Salafiyyah but the Salafiyyah declare innocence from them.

Salafiyyah do as Abu Bakr said, “Obey me in what I obey Allah with, and if I disobey Allah then you owe me no obedience.” This is Abu Bakr.

There is no obedience to someone who fornicates on the television – one hour or half an hour. This is not from Islam. Islam came with Abu Bakr and ‘Umar, may Allah be pleased with them. They conveyed it (Islam) to us pure, like the sun during the quarter of day.

These hypocrites call in the name of religion, and they change the Shari’i rules to suit their rulers (and their agenda) and tyrants.

The Messenger (صلى الله عليه و سلم) made it very clear for us: "I only fear for my Ummah from the misguiding A'immah."

A’immah – the scholars, shuyookh, they hold a status with us and we think they are on the truth. And they have followers from this ‘Ummah who follow them in their transgressions and misguidance. They did not cultivate anything for us but lowliness and humiliation. Look at their youth, they are the most humiliated and lowly of youth.

So the Messenger (صلى الله عليه و سلم) says in regards to these scholars: "I only fear for my Ummah from the misguiding A'immah."

The misguidance of the scholars is misguidance to those who follow them, such is the state of Muslims today. For the scholars of evil, and the worshippers of rulers, changed and exchanged [matters of the religion] to agree with the desires of their kings and rulers. They stole the lands and the [lives of] people and they (the evil scholars) share with them in wealth.

They stole the lands and fenced them with billions of dollars at the expense of the people's wealth and property.

Sufyan Ibn 'Uyaynah said: "Whoever becomes corrupted from the scholars, then he resembles the Jews (meaning they are worse than the Jews, they are worse [in evil] against Islam than the Christians and Jews), and whoever is corrupted from the people, then he resembles the Christians."

The Salaf used to say, fear the trial [that befalls a] wicked scholar. Why? He misguides. The [misguidance] does not stop with him, verily it spreads [to others]. And whoever calls to misguidance holds blame (sins) for what he calls to. Allah (سبحانه و تعلى) says: "Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. "

I [would] have heard if you had called someone who is alive, however there is no life within whom you call. And if you were to blow into a flame it would glow, however you blow into the ashes. Do not be surprised by what happened to these scholars as a result of their fanatic following of the oppressive rulers.

For the blind one does not see the sun during the quarter of day, how can he? These heretical scholars graduated from the schools of the misguided Imams.

They corrupted the ʿAqeedah of the people and their pure nature (that they were created in) – with shirk. And they caused them to fall into disobedience here and there.

We are not speaking about all scholars, as the Messenger (صلى الله عليه و سلم) said there is [always] a saved group. Wherever you go, in any land, you will find from amongst this saved group people who teach the truth and call towards it.

However they are few and fought against. The Messenger (صلى الله عليه و سلم) said: "There will never cease to be a group from my Ummah manifest upon the truth, they will not be harmed by those who forsake them until Allah's Decree comes."

So how will this group, that Allah will uplift His religion with, be hidden? It is present. The saved group are very few in number – Ahlul-Sunnah Wal'Jama'ah.

These are the ones who teach the people the true religion. "A group of my Ummah will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins."

These people are present in every region. Allah (صلى الله عليه و سلم) says: "But honor, power and glory belong to Allah, His Messenger (Muhammad صلى الله عليه و سلم), and to the believers…"

There is no doubt that there is honor for the believers. However, the condition for attaining honor and victory and aid from Allah that is spread on all corners of the world was set [only] for the believers.

Allah (سبحانه و تعلى) said: "But honor, power and glory belong to Allah, His Messenger (Muhammad صلى الله عليه و سلم), and to the believers…"

So there is no honor for the believers unless they are believers. The condition Allah set (for honor) is Eeman, whether it is one alone who has it, or a family, or the majority.

Allah does not give aid and victory except to those who give aid and victory to His religion – i.e., he fulfilled the Shari'a of Allah (سبحانه و تعلى). Allah (سبحانه و تعلى) says:

When does He make them victorious? When they give victory to His religion.

Say (O Muhammad SAW to mankind): "Each one does according to Shakilatihi (i.e., his way or his religion or his intentions, etc.)…"

Meaning every person will do by his own way, however the loss is on the Day of Judgement when the ones who were weak and arrogant dispute and argue regarding the torment of Hellfire.

These people (the arrogant ones) are misguided and they misguide the people, and people follow them with no knowledge and no consideration. Listen to what Allah (سبحانه و تعلى) says: This is the ultimate humiliation, in Hellfire. It is upon a person to follow the truth.

However the ones upon the truth are few – and this is what Allah (سبحانه و تعلى) said.

And may the peace and blessings be upon Muhammad, and upon his family, and whoever follows them with sincerity in striving for perfection until the Day of Judgement.

THE END.

ISTI'ADHA
FROM SATAN

CHAPTER 9

SHAYKH MUSA JIBRIL

CHAPTER 9

Isti'adha From Satan

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى اللّٰه عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى اللّٰه عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

The topic of today's lecture is: The Greatest Enemy to Humankind is Satan the Accursed.
Allah (سبحانه و تعلى) says in the Qur'an: Allah (سبحانه و تعلى) warned us, O Children of Adam, that you should not worship Shaytan. And this is because Satan is the greatest enemy to humankind.

Satan is from [the race of] Jinn, he is not from humankind – we have a chapter from the Qur'an about Jinn.

And there are many Ahadith and Ayaat about Satan and his enmity towards humankind. He is the worst enemy from both worlds to humankind, and he has the most hatred (out of jinn and humankind) to humankind.

Satan is always present – Allah assigned devils and angels as intimate companions to humankind (in this world). His presence is enduring as well as his enmity – until a person dies and meets Allah (سبحانه و تعلى).

Jinn are a people in an unseen [world]. And Allah (سبحانه و تعلى) mentioned in the Qur'an: The Messenger (صلى الله عليه و سلم) said: There is none amongst you with whom is not an attache from amongst the jinn (devil).

They (the Companions) said: Allah's Messenger, with you too? Thereupon he said: Yes, but Allah helps me against him and so I am safe from his hand and he does not command me but for good.

Some scholars differed and said that he only surrendered in his evil, while others say he became a believer because the Messenger said, "he does not command me but for good."

Satan's presence and enmity are always there. It is upon us to be cautious of him, and I will mention the remedy [for his evil]. Satan enters into a person and harms them in many situations, like during yawning, the Messenger (صلى الله عليه و سلم) said: "When one yawns, he should put his hand over his mouth, otherwise the devil will enter."

And there are other situations that the scholars have extrapolated. Satan [causes] epilepsy in a person, Satan enters a person. And the Messenger treated the woman who asked him: 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet (ﷺ) said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' Look at the requests of this woman, and her nobleness.

So this (Satan entering humans) is present, and sensed, and real – and is happening all around the world, amongst Muslims and non-Muslims. Some scholars mention that when a person becomes very angry Satan enters him.

The Messenger (صلى الله عليه و سلم) was sitting in his masjid, when two men began to quarrel and curse each other and the face of one of them turned red and the veins of his neck were swollen (from rage).

The Messenger of Allah (صلى الله عليه و سلم) said, "I know of a word, if he were to utter that, his rage would vanish and that is: A'udhu billahi minash-Shaitan nir-rajim (I seek refuge with Allah from Satan, the accursed)."

Some people fall into fits of rage, and it is a state of heedlessness – making it an opportunity for Satan to enter them, and to remain in one and harm them for a long period of time until Allah (سبحانه و تعلى) expels him from that person's body. This (rage) is a severe state of heedlessness. Houses have residents of Jinn and Shayatin (devils, the evil Jinn). There is no house except that there are Shayatin or Jinn within it. If a person enters his house without saying Bismi-Allah, Satan enters with him – he is with him always.

And when he enters his house with him he says: 'You have found a place to stay' – As in he will sleep there in comfort. And if he does not remember Allah when he eats, (Satan) says: 'You have found a place to stay and supper.'

And some scholars say that when a man sleeps with his wife Satan joins them. Mutually share with them wealth and children. The scholars extrapolated what Allah (سبحانه و تعلى) mentioned in this Ayah, that Shaytan enters [a home] and sleeps and eats with him, and even has intercourse with his wife. The Messenger (صلى الله عليه و سلم) commanded us to say: : A'udhu billahi minash-Shaitan nir-rajim when a person enters their home.

This word keeps Satan away. And when eating to say, ‘Bismi-Allahi Ar-Rahmani-Araheem, and if one sleeps or has intercourse with his wife to say, Allahumma jannibni-Sh-Shaitan wa jannib-ish-Shaitan ma razaqtana, (O Allah, keep Satan away from me and keep Satan away from that with which You bless me). Satan will be expelled and have no power over him. One who has rage and does not remember Allah, or is lax [in worship], or does not pray – Satan will have power over this person.

The third situation (that gives Satan power over someone) is fear. If a person is always terrified, during calamities and without them, with issues or without - those who have an enduring fear [leave an openingn for Satan]. And strong desires, there are those who watch television channels or things on the internet that are very filthy and low – and this causes them to fall and allows an opening for Satan to enter them. Some people are ceased with epilepsy [as a result of Satan entering them], and yawning (without covering their mouth), and having long nails as Satan resides in them, and when a person sleeps Satan knots three knots at the back of the head of everyone, and he resides in the nose, and if a person wakes up he (Satan) fights him, and so on.

[Know] that Satan is present. We will soon talk about how you can be rid of him. Allah (سبحانه و تعلى) says: Anything we do that Allah is not pleased with, is from Satan. By Allah, no corruption was acted upon – no thief stole, and no fornicator fornicated, and no snobbish person was snobbish, and no tyrant was arrogant, and no worshipper of the sun worshipped it, and no mushrik associated partners with Allah, and no one was killed – except that it was from Satan.

Every corrupt action is due to obeying Satan. Allah does not want this [for his slaves], look at what Allah (سبحانه و تعلى) says, And if an evil whisper comes to you from Shaitan (Satan) then seek refuge with Allah.Say A'udhu billahi minash-Shaitan nir-rajim! You were blind, and then you see aright – meaning Satan will depart from you (when you remember Allah).

And just like in the hadith we previously mentioned the man who was angry in the masjid, the Messenger of Allah (صلى الله عليه و سلم) said, "I know of a word, if he were to utter that, his rage would vanish and that is: A'udhu billahi minash-Shaitan nir-rajim (I seek refuge with Allah from Satan, the accursed)."

Is this a difficult word to say? The tongue should be moist with it, always! And the Messenger (صلى الله عليه و سلم) advised us: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down. And if he remains angry then he should perform wudoo' (ablution). Because anger is from Satan, and Satan is [made from] fire, and water extinguishes fire – so a person should always remember Allah.

A person should never refrain [from remembering Allah], [for Satan is] a clear enemy to humankind - his Nazgh (evil suggestion) is as Allah mentioned, Anything evil (an evil thought) that lingers in a person - corruption, rage - anything that will earn Allah's anger – is Nazgh. He should seek refuge in Allah, always. And if he does so, he leaves no room for Satan to overcome him.

Because it is either we overcome Satan, or we let him overcomes us. The Messenger (صلى الله عليه و سلم) said, "The devil is couching at the heart of the son of Adam. When he mentions God he withdraws, but when he is neglectful he makes evil suggestions."

So always seek refuge in Allah and return to Him, and what an Excellent Responder [He is]. And seek aid from Allah (against Satan). And whoever seeks aid from Allah, Allah will grant him aid. And whoever seeks protection from Allah, Allah will grant him it – from evil, from all evil that befalls you – Allah is the only shelter for us. So if a person places his trust in Allah and seeks aid from Allah – Satan will withdraw from him.

Oh [You] who I find pleasure in hoping [from]. And who I seek refuge in from what I find ominous.
Not a bone You break will benefit people, and no one will break a bone that You have strengthened.

So, nothing will benefit you – nothing will benefit us except Allah (سبحانه و تعلى), and remembering Allah, and obeying Allah (سبحانه و تعلى). Essentially, whispers [from Satan] are corruption. [But] you can always put Satan on the spot, and defeat him, and constrain him until he dies.

Some stories say, two devils met. One devil was fat – he had eaten and drunk, and the other was weak. The weak one cried and the other asked him what was wrong. He said, 'You are fat and you have eaten and drunk. I am with a man – he does not go anywhere and does not do anything – except that he remembers Allah. So he deprived me of everything.'

See, if you remember Allah (سبحانه و تعلى) and you do not act upon disobedience you will be able to overcome Satan as if he is not there, and with everything you do you say: ‘A'udhu billahi minash-Shaitan nir-rajim. Subhan-Allah. La ‘Illah ‘Illa Allah’ – these all harm Satan. Always remember Allah (سبحانه و تعلى).

There is a hadith from the Messenger (صلى اللّٰه عليه و سلم) in the two Sahihs, narrated by Abu Hurairah. It is a lengthy hadith, however I will convey it as concise as possible. “The Messenger of Allah (صلى اللّٰه عليه و سلم) put me (Abu Hurairah) in charge of charity of Ramadan (Sadaqat-ul-Fitr). Somebody came to me and began to take away some food-stuff. I caught him and said, "I must take you to the Messenger of Allah (صلى اللّٰه عليه و سلم)." He said, "I am a needy man with a large family, and so I have a pressing need." Abu Hurairah (رضي اللّٰه عنه) felt pity on him and let him go.

And before Abu Hurairah mentioned this incident to the Messenger (صلى اللّٰه عليه و سلم) , he (صلى اللّٰه عليه و سلم) already knew: Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. He has been taught (this Qur’an) by one might in power [Gabriel].

Abu Hurairah said: “When I saw the Messenger of Allah (صلى اللّٰه عليه و سلم) next morning, he asked me, "O Abu Hurairah! What did your captive do last night?" I said, "O Messenger of Allah! He complained of a pressing need and a big family. I felt pity for him so I let him go." This same incident occurred every night, and every time the Messenger (صلى اللّٰه عليه و سلم) would tell him (Abu Hurairah) in the morning, "He told you a lie and he will return." [The devil] would claim not to return but he would. The third night when Abu Hurairah caught him he said, "I must take you to the Messenger of Allah (صلى اللّٰه عليه و سلم), and this is the last of three times. You promised that you would not come again but you did."

\When Abu Hurairah's captive knew that he would take him to the Messenger (صلى اللّٰه عليه و سلم) he said, "Let go of me, I shall teach you some words with which Allah may benefit you." Listen, this is Satan teaching Abu Hurairah something, Abu Hurairah asked,"What are those words?" He replied, "When you go to bed, recite Ayat-ul- Kursi (2:255) for there will be a guardian (an angel) appointed over you from Allah, and Satan will not be able to approach you till morning."So he let him go. Morning came and the Messenger (صلى اللّٰه عليه و سلم) asked Abu Hurairah, and he told him what transpired the night before. The Messenger of Allah (صلى اللّٰه عليه و سلم) said, "Verily, he has told you the truth though he is a liar. O Abu Hurairah! Do you know with whom you were speaking for the last three nights?" I said, "No." He (صلى اللّٰه عليه و سلم) said, "He was Shaitan (Satan)." So, Satan taught Abu Hurairah to recite Ayat Al-Kursi [before sleep].

One brother mentioned to me that he saw in a dream that a Marid was at the door of his house. The Marid is the most powerful type of jinn/devil, he is a massive devil, you cannot see his width or length. So this man began to recite Ayat Al-Kursi while keeping watch on this Marid – and he shrunk until the man finished reciting it – until he was like a monkey – he became very small, and turned in flight, and he did not look back.

In Ayat Al-Kursi Allah (سبحانه و تعلى) says: His Kursi extends over the heavens and the earth. This Kursi, is for the feet of Allah (سبحانه و تعلى) – and if you put the seven heavens and the seven earths within this Kursi there will still be room. Exalted is Allah, there is no god worthy of worship but Allah! This is the greatness of Allah. The Ayah of Al-Kursi is the most important Ayah in the book of Allah, so we should [always] recite it. Listen, I will repeat this hadith: The Messenger (صلى اللّٰه عليه و سلم) was sitting in his masjid, when two men began to quarrel and curse each other and the face of one of them turned red and the veins of his neck were swollen (from rage).

The Messenger of Allah (صلى اللّٰه عليه و سلم) said, "I know of a word, if he were to utter that, his rage would vanish and that is: A'udhu billahi minash-Shaitan nir-rajim (I seek refuge with Allah from Satan, the accursed)." A'udhu billahi minash-Shaitan nir-rajim expels Satan. If you have enemies, they will always be there – by Allah you will never be free of them until you go to court and it’s either you are victorious or not.

However Satan, who is the worst of your enemies, is expelled with one word, A'udhu billahi minash-Shaitan nir-rajim. [As well as] reading Qur’an, and Ayat Al-Kursi, and Surat An-Nas.

In a lengthy Hadith, the Messenger (صلى اللّٰه عليه و سلم) says at the end: "O Ibn Al-Khattab! By Him in Whose Hands my life is, whenever Satan sees you taking a way, he follows a way other than yours!" Why is this? It is not from the strength of muscles, which he had - may Allah be pleased with him and all the companions. It is not a matter of strength, it is a matter of Eeman, and remembrance of Allah (سبحانه و تعلى).

O Muslim, Satan will always run from you [if you remember Allah]. The Messenger of Allah (صلى اللّٰه عليه و سلم) taught us how to make Satan run away: He said (صلى اللّٰه عليه و سلم), "Whoever says (upon leaving his house): 'Bismillah, tawakkaltu 'alallah, wa la hawla wa la quwwata illa billah’ [I begin with the Name of Allah; I trust in Allah; there is no altering of conditions but by the Power of Allah],' it will be said to him: 'You are guided, defended and protected.' The devil will go far away from him".

Just like how Satan ran from ‘Umar, he will run from you. Memorize it:'Bismillah, tawakkaltu 'alallah, wa la hawla wa la quwwata illa billah.’ Satan will go far away from you. And [it will be said], 'You are guided, defended and protected.’
"One devil will say to another: 'How can you deal with a man who has been guided, defended and protected?".

This is the state of a person who mentions this. A Surah that is exclusive for [the expulsion] of Satan, it defeats him, steps on him – until he can no longer lift his head. What is it?

Qul ‘audhu birabin-naas
Say: “I seek refuge with (Allah) the Lord of mankind,
Malikin-nas
“The King of mankind,
‘Illahin-nas
The Ilah (God) of mankind,
From what do I seek refuge in You, O Lord?
Min sharil waswasil-khanaas “From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allah), Satan dwells in the blood of mankind, if he remembers Allah he (Satan) withdraws. And if he is neglectful (of remembering Allah), [It is reported that] The Messenger (صلى اللّٰه عليه و سلم) said: He becomes in the chest of a person, bigger than the house you reside in. Satan flows in the son of Adam like the flow of blood. Satan flows with the blood that circulates throughout the body. However, we have the remedy for this,

What is it? Qul ‘audhu birabin-naas
Say: “I seek refuge with (Allah) the Lord of mankind,
Malikin-nas
“The King of mankind,
‘Illahin-nas
The Ilah (God) of mankind,

Min sharil waswasil khanaas, This is Satan who is squatting on the chest of a person, and if he remembers Allah (سبحانه و تعلى) khanas (he withdraws), just like when a dog is hit – he backs down. And if a person is neglectful in the remembrance of Allah, he doesn’t pray Asr prayer – the Messenger (صلى اللّٰه عليه و سلم) said: “He who misses the afternoon prayer, it is as though he has been deprived of his family and his property.”

If he missed it, it’s as if he went to his home and he had no family – all his children left and all his wealth/property was gone. And in another narration: “If anyone abandons the afternoon prayer, his deeds are of no avail.”Meaning all of his prayers, all of his deeds that he did – are worthless. All the steps of good become unprofitable.

So if a person is heedless, and forgets, and does not pray the prayers, Satan whispers to this person until he takes residency in him. This is a very important matter, when people remove their clothing – the young girl or woman, or man, or when they enter the restroom or do anything [they should make mention of Allah].

Every matter that does not begin with Bismi-Allah (In the name of Allah) is barren (i.e., of good). The hadith is da’eef (weak), however the meaning is true. Everything done with no mention of Allah is invalid. Anything done without seeking reward from Allah is invalid.

So when a person removes their clothing, or showers, or enters the restroom, they should seek refuge in Allah from Satan, then say Bismi-Allah. A hadith reported by ‘Ali ibn Abi Talib (رضي اللّٰه عنه), "The covering between the eyes of the jinn and the private parts –" Because at the end of Surat An-Nas:

Qul ‘audhu birabin-naas, Malikin-nas, ‘Illahin-nas, Min sharil waswasil-khanaas, Al-ladhi yuwaswisuh fi sudurin-nas (“Who whispers in the breasts of mankind,)

And pay close attention to this Ayah, Minal jinati wa-nas (“Of jinns and men.”). [We seek refuge in Allah from] Jinn and humans. [Verily] Jinn harm people more than humans.

They engrain themselves in you and harm you. If a young girl stands in front of the mirror looking at her body, Satan will come. How do you keep Satan away?

‘Ali (رضي اللّٰه عنه) reported Allah’s Messenger (صلى اللّٰه عليه و سلم) as saying, "The covering between the eyes of the jinn and the private parts of the children of Adam -” (meaning it will cover your body from the sight of jinn whether or not you enter the privy, any time clothing is removed, when showering, anything), “when one of them enters the privy is provided by his saying, Bismi-Allah ‘In the name of Allah.’”

And when he enters [the bathroom], to say, “Allahumma 'inni 'a`udhu bika minal-khubthi walkhaba'ith.”
O Allah, I seek protection in You from evil and the evil ones (or, from the evil male and female Jinn).

A person should always say this and always have remembrance of Allah (سبحانه و تعلى), for Satan is always present.

This is what happened due to the obedience of Satan. Allah (سبحانه و تعلى) says: So We punished each (of them) for his sins. He punished all these tyrants and transgressors for their sins. And if we commit sins, we ask Allah (سبحانه و تعلى) to forgive for us our sins, as well as all the believing men and women, and all the Muslim men and women - all that are alive and dead,

“Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.”

And may the peace and blessings be upon Muhammad.

THE END.

HUSN AL-KHULUQ

CHAPTER 10

SHAYKH MUSA JIBRIL

CHAPTER 10

Husn Al-Khuluq

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى اللّٰه عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

The Messenger (صلى اللّٰه عليه و سلم) said: "Nothing is heavier on the believer's Scale on the Day of Judgment than good character…"

If we know the importance of good character and what a great deal it is, then what is the worth of worship without it? Good character in treatment – treatment of the spouse, the children, the neighbors, with all people. And speak to people good [words] - this is good character.

On the Day of Recompense, the scale can withstand the [weight of the] seven heavens and earths – it will weigh the people and their deeds. Allah (سبحانه و تعلى) says in the Qur'an: A mustard seed – this scale weighs by the hair. It has the greatness to weigh the heavens and earths, and the sensitivity to also weigh the weight of a hair.

Whoever was lenient and easy (with others), Allah made Hellfire forbidden for him. The Messenger (صلى اللّٰه عليه و سلم) said: "May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans." This kindness is from good character, for good character elevates the levels of one (in Paradise) on the Day of Judgement.

From what is known Paradise is one hundred levels, between every level is the span of the heavens and earth. The level in Paradise is elevated when good character increases. Al-Firdous (the highest level of Paradise) is like this as well, it has multiple levels, not just one.

The scale that is placed on the Day of Judgement can weigh up to [the weight of] the seven heavens and earths, and has the sensitivity to weigh a hair – a single atom's weight. This is the Ability and Greatness of Allah (سبحانه و تعلى). When He establishes the scale, the angels will ask, "O Lord, what will this weigh?" Allah will say, "Whoever I willed from my creation." The angels will say, "Exalted are you! We did not worship You as You rightfully should be." This is due to the Greatness and Ability of Allah (سبحانه و تعلى).

The Messenger (صلى الله عليه و سلم) praised those who have a great amount of good character. I guarantee a house in the highest part of Jannah for one who has good manners." The Messenger (صلى الله عليه و سلم) guaranteed this.

[It is reported about the Messenger صلى الله عليه و سلم] That Ibn 'Abas mentioned in a Hadith (رضي الله عنه), "If you have these four qualities, you will not worry about what you missed in the world…" – Meaning you did something great, something that pleases Allah. The first is, truthful speech, fulfilling the trust, restraint with [eating] food and [lastly], the most important – good character. If these four are in a person, whatever you missed from this world – you will still be in a great state on the Day of Judgement having come with these good things. Indeed, it is good character.

Allah (سبحانه و تعلى) described the Messenger (صلى الله عليه و سلم): And indeed, you are of a great moral character. This is the example we look up to in our deeds.

‘Aisha (رضي الله عنه) was asked about the character of the Messenger (صلى الله عليه و سلم), she said: Verily, the character of the Messenger of Allah was the Qur’an.

The Qur’an is the speech of Allah, the Messenger (صلى الله عليه و سلم) was the Qur’an walking upon the earth – [he lived by] the words of Allah.
On the day of Judgement, the scale will weigh the deeds and the people, as well as the records of deeds.

When the scale is established, the good deeds will be placed on one side, and the bad deeds on the other side. If the bad deeds are light and the good deeds are heavy, the person is in a good state.

If the bad deeds weigh the side of the scale down, that means the person is amongst the losers. As Allah (سبحانه و تعلى) says: Those whose scales are heavy with good deeds are the successful, and those whose scales are light in good deeds are the losers who lose themselves to Hellfire.

This is the state of some people on the Day of Judgement. So, what are the things that will weigh on this great scale on the Day of Judgement? [As known] from authentic evidences, it is the deeds/actions.

The evidence for deeds/actions weighing on the scale is the [reported hadith] of the Messenger (صلى الله عليه و سلم): Deeds on the day of judgement take the shape of bodies.

Allah (سبحانه و تعلى) is Able over everything. The deeds will be in the form of bodies and they will be placed on the scale, the good deeds on one side and the bad deeds on one side.

The proof for the actions being weighed is the famous hadith of the Messenger
(صلى الله عليه و سلم), he said: Two words are light on the tongue, weigh heavily in the balance, and are loved by the Most Merciful One: Glorified is Allah and praised is He, Glorified is Allah the Most Great (Subhan-Allahi Wa Bihamdih, Subhan-Allahi Al-'Adheem)

These are the words that will weigh [heavy] on the scale for you on the Day of Judgement.

Increase in these words! The Messenger (صلى الله عليه و سلم) said: Whoever says them one hundred times in a day, will have all his sins pardoned even if they may be as large as the foam on the surface of the sea.

These are beloved to the Most Merciful One, heavy on the scale. If one says them one hundred times, Allah forgives his sins and his scale is made heavy in good deeds. Allah also says in the Qur'an: An atom. An atom's weight can have an effect on the weight of your good or bad deeds. If you increase in good deeds, it means they are heavy on the scale on the Day of Judgement and you will be successful.

A single atom's weight! So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it

The weight of the scrolls that the angels write on (i.e., record all our deeds) is also weighed on the scale. The evidence for this is that a man will come on the Day of Judgement with ninety-nine scrolls of sins, the scrolls being as long as the eye can see. He is terrified when he sees them. Look at the fairness and mercy of Allah, Allah says to him: You have a ticket with Us,

What will this little ticket do? What's on it? Written on the ticket is: La 'illaha 'illah Allah (There is no diety worthy of worship but Allah).

He said it sincerely, he was a believer. This is what he knew from Islam, and this is what he believed in. The ninety-nine scrolls of sins are outweighed by the ticket of La 'illaha 'illah Allah. Because this word has the name of Allah (سبحانه و تعلى), nothing can outweigh His name, His name is Great. So when the person believes and makes mention of Allah (سبحانه و تعلى): There is no diety worthy of worship but Allah, and Muhammad (صلى الله عليه و سلم) is His messenger,

I seek forgiveness from Allah, glory be to Allah, There is no diety worthy of worship but Allah.
These all increase good deeds!

Due to their simplicity you would think they are little (in weight on the scale), however their worth is great with Allah (سبحانه و تعلى).

The tongue of a person should always be mentioning and remembering Allah, because a person has no one but Allah (سبحانه و تعلى). There is no refuge and no escape, except to You.

Another evidence that a person is weighed [on the scale], along with the deeds and records (scrolls), is a hadith from Ibn Mas'ud (رضي الله عنه): The Prophet (صلى الله عليه و سلم) instructed Ibn Mas'ud to climb up a tree and he told him to bring him something from it, and his Companions looked at the shins of 'Abdullah bin Masood when he climbed the tree and laughed at how thin his shins were. Unlike today, the Companions (رضي الله عنهم أجمعين) were thin as there was nothing to eat.

The Messenger of Allah (صلى الله عليه و سلم) said: "Why are you laughing? The leg of 'Abdullah will be heavier in the Balance on the Day of Resurrection than (Mount) Uhud."

This is Ibn Mas'ud. This is the believing man who followed the Messenger (صلى الله عليه و سلم). Look at what the Messenger (صلى الله عليه و سلم) says about the Kafir (the disbeliever): "On the Day of Resurrection, there will be brought forth a bulky person (person of noteworthy status) whose value to Allah will be less than that of the wing of a mosquito."

So a person should always prepare (for the Day of Judgement) with good character. For worship and bad character are incompatible. Many of the Muslims worship Allah but their character is bad – either with their spouse, their children, neighbors, or everyone they deal with. They have a character that is displeasing.

So what is the worth of worship and dealings with others when there is no good character?

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So a person should always prepare (for the Day of Judgement) with good character. For worship and bad character are incompatible. Many of the Muslims worship Allah but their character is bad – either with their spouse, their children, neighbors, or everyone they deal with. They have a character that is displeasing.

So what is the worth of worship and dealings with others when there is no good character?

The believer who has good character reaches the level of the fasting person, as well as the one who stands the night to pray. That is what the Messenger (صلى الله عليه و سلم) said.

Remember, we are speaking about the believer, not about the one who slept and Satan urinated in his ears – the one who does not wake up for Fajr.

“Mention was made to the Messenger of Allah (صلى الله عليه و سلم) of a man who slept until morning came. He said: ‘That is because Satan urinated in his ears.’”

What do you think then, of someone who treads this earth and his ears are a urinal for Satan? This is not who we are referring to. The Messenger (صلى الله عليه و سلم) said: "A believer – (the one who wakes up for Fajr on time) –will attain by his good behavior the rank of one who prays during the night and observes fasting during the day."

The intended meaning is that he is not constantly praying and fasting, rather he is increasing and performing the night prayer while supplicating to his Lord, and fasting on Mondays and Thursdays and the three white days of the month.

Narrated ‘Aisha (رضي الله عنها), the Messenger (صلى الله عليه و سلم) said, "A believer will attain by his good behavior the rank of one who prays during the night and observes fasting during the day."

Meaning, they will get the rank of someone who increases in prayer and fasting.

‘As we mentioned Paradise is one hundred levels, and there is not a level higher than that of Al-Firdous.

So, choose for yourself which level of residency you want in Paradise. Every person chooses and acts upon that decision.

The least a person can do is keep his tongue moist in the remembrance of Allah in every situation, like the Messenger (صلى اللّٰه عليه و سلم) always did.

And to have good character with his family, his spouse, his children, and others.

And may the peace and blessings be upon Muhammad, and upon his family, and his companions, and whoever follows him with sincerity in striving for perfection till the Day of Judgement.

THE END.

DUAA'
OF THE DISTRESSED



CHAPTER 11

SHAYKH MUSA JIBRIL

CHAPTER 11

Duaa' of the Distressed

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى اللّٰه عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى اللّٰه عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

The title of today's lecture is: The Duaa of the Distressed. This lecture is for every Muslim - For every Muslim who desires something, yet he's averted from it.

O Muslim, do you have a need? Do you have needs for this life and the hereafter? Is your life, vast as it is straitened for you? Are you ill? Are you stressed? Are you stricken with a calamity? Are you afraid for yourself? Are you fearful for your family's safety? Do you ask for a wife? Do you ask for a husband? Do you ask for children? Do you ask for wealth/sustenance? Are you suffering in prison? Are all the means cut off from you?

O Allah, there is no refuge and no escape, except to you.

You can be afraid of anything and run from it, except Allah. You seek refuge in Allah in all your affairs, big and small. There is nothing that has caused you fear, except that you ran from it. "O Allah, there is no refuge and no escape, except to you." And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things. And He is the Irresistible, above His slaves, and He is the All-Wise, Well-Acquainted with all things.

In Allah's Hands lie all affairs, so find refuge in Him in everything you desire. I have chosen to wear the cloak of hope while the [rest of the] people have chosen to run [away]. I have resolved to complain to my Lord my struggles. So, I said, I hope and rely on the Only One Who Removes every affliction and struggle.

It is reported that the Messenger (صلى الله عليه و سلم) told his daughter Fatimah, the greatest woman of all women of Paradise, "I implore you to not endure a morning or evening without saying: "O Ever-Living One, O Eternal One (Names of Allah), by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an eye (i.e., a moment)."

We are commanded to ask Allah in all our affairs, [whether] small or great. And Allah becomes angry if you do not ask. Allah (سبحانه و تعالى) promised us that He will Answer us if we call upon Him, and Grant us [what we ask].

Those however, who turn away in pride from worshiping Him (including but not limited to – asking him) – Allah will throw them into Hellfire, nose first. "…Verily! Those who scorn My worship [i.e., do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"

Another duaa of the distressed, is a duaa the Messenger (صلى الله عليه و سلم) taught us: O Allah, I hope for Your mercy. Do not leave me to myself even for the blinking of an eye (i.e., a moment). Correct all my affairs for me. There is none worthy of worship but You.

And there are other duaa for the distressed like this, as is the one narrated by ʿUthman ibn ʿAffan (رضي الله عنه), that He (صلى الله عليه و سلم) said: In the Name of Allah, Who with His Name nothing can cause harm in the earth nor in the heavens, and He is the All-Hearing, the All-Knowing.

Whoever recites it three times in the morning will not be afflicted by any calamity before evening, and whoever recites it three times in the evening will not be overtaken by any calamity before morning.

So we say this duaa three times everyday, during the morning and evening. And we do not ask anyone but Allah (سبحانه و تعالى), for Allah is the only one we can ask, and Allah is the only One who can Give (سبحانه و تعالى). Do not ask the son of Adam for any need [you have], and only ask He whose doors never close. Allah will become Angry if you leave asking Him. And when the son of Adam is asked he becomes angry.

If we ask Allah (سبحانه و تعالى), He is Generous and will Respond to us, as He promised us His response. It is upon us however, to ask Him, fully expecting that He will Respond, for there is nothing too great for Allah to grant us.

And when My servants ask you, [O Muhammad], concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

AIt's been narrated by Sa'd ibn Abi Waqas (رضي اللہ عنه), that he said: I heard the Messenger (صلى اللہ عليه و سلم) say: "The supplication of Dhan-Nun (Prophet Yunus (عليه السلام)) when he supplicated, while in the belly of the whale was: 'There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors. So indeed, no Muslim man supplicates with it for anything, ever, except Allah responds to him." This is a Sahih Hadith

And [mention] the man of the fish [i.e., Yunus (عليه السلام)], when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers. So we responded to him and saved him from the distress. And thus do We save the believers.

This duaa consists of Tawheed Al-Ulohiyyah, as well as a duaa of requesting [from Allah], and a duaa of worship. "I have been of the transgressors" – is one acknowledging that they are sinful, and we are all sinful and make mistakes.

He asked his Lord for forgiveness, "Subhaanak" – is affirming the glorification and exaltation of The Lord over any injustice or deficiencies – Exalted is He from any and all deficiencies. "La Ilaha 'Illa Ant" – is making glorification of Allah, and thanking Allah.

Just as Sa'd (رضي اللہ عنه) said, Allah (سبحانه و تعالى) will respond to the supplications of the supplicant, and will save him from the distress of his situation.

Another Hadith Sahih regarding the duaa of the distressed, narrated by AbduAllah Ibn Mas'ud (رضي الله عنه), regarding the duaa of the distressed, he (رضي الله عنه) says: The Messenger (صلى الله عليه و سلم) said: If anyone is afflicted by much worry/grief he should say, "O Allah, I am Your slave and the son of Your male slave and the son of your female slave. My forehead is in Your Hand (i.e., you have control over me). Your Judgement upon me is assured and Your Decree concerning me is just.

I ask You by every Name that You have named Yourself with, revealed in Your Book, taught any one of Your creation or kept unto Yourself in the knowledge of the unseen that is with You, to make the Qur'an the spring of my heart, and the light of my chest, the banisher of my sadness, and the reliever of my distress."

He declared that no one had ever said it, without Allah Removing his grief and giving him joy instead of it.

Every person must memorize and recite this Duaa. I know people who say this duaa 3 or 4 hundred times a day. One should at least say this duaa by the number of fingers on their hands. Because the Messenger (صلى الله عليه و سلم) said: "...that no one had ever said it WITHOUT Allah removing his grief and giving him joy instead of it."

It was then said to the Messenger (صلى الله عليه و سلم): "Should we learn this [duaa]?" He said, "Yes. It is upon all who hear it to learn it."

So it is upon all of us to learn this duaa if we hear it, [and repeat it often] especially that we are all in distress (varying levels).

I will mention a story of Dhul-Qarnayn. Dhul-Qarnayn was the king of the east and west. Before he died, he knew he was ill and dying. His mother was in Egypt, in Alexandria as the story is narrated. She loved him immensely for she gave him a righteous upbringing, and he became a great ruler. So he sent a message to his mother and said: “Make a banquet, and invite to it all the people of the province, leave no one out, on one condition: that those who have worry or grief, or calamities should not come."

So his mother did what her son asked of her. She went to every home, asking only those free of calamities to come. Do you know how many arrived at the banquet? The answer is for you to answer - no one came. Because everyone has a calamity [of some sort] that they are dealing with.

However, they were bearing them [patiently], as per the level of their Emaan. No one will be found except that they have calamities and problems. However, seeking help through Allah (سبحانه و تعالى), He will ease their suffering and will Grant them patience.

I will mention two Ayahs from the end of Surat Al-Baqarah for their importance, [as mentioned] in a Sahih Hadith: That the Prophet (صلى الله عليه و سلم) said, "If one recites the last two verses of Surat al-Baqarah at night, it is sufficient for him (for that night)."

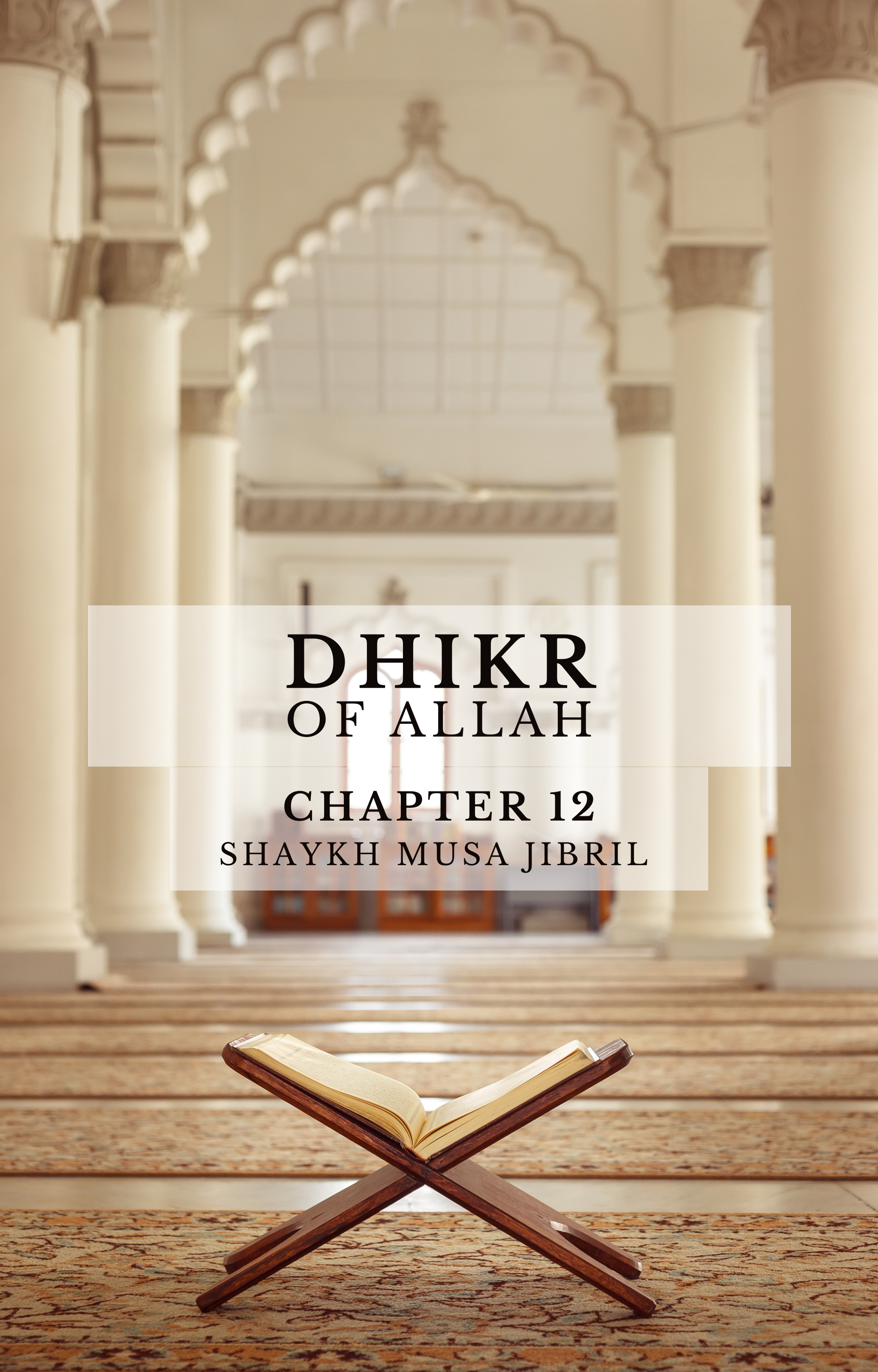
Sufficient for him means that it counts as Qiyyamul-Layl (praying the night prayer) if they are unable to do it for whatever reason. And it is sufficient protection from all harm, and calamities, and trials, and illnesses, and diseases, and suffering, for that night.

‘Look at the favors of Allah (سبحانه و تعالى). It is also sufficient protection from all of the Shayatin (devils), for they will not come near the one who says them [at night]. For the Shaytan sleeps on the heads of people at night.

And suffiecient is the Favor and Reward of Allah, if the person was to memorize these two Ayahs and recites them always [it would be best]. By Allah I know people who recite (the Last Two Ayahs) them 2 or 3 hundred times in one day.

And they are as follows: And may the peace and blessings of Allah be upon Muhammad, and his family, and his companions, and whoever follows him with sincerity in striving for perfection till the Day of Judgement.

THE END.



DHIKR OF ALLAH

CHAPTER 12

SHAYKH MUSA JIBRIL

CHAPTER 12

Dhikr of Allah

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى اللّٰه عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

And always remember Allah in every situation; For there is no designated time for the remembrance of Allah; For the remembrance of the Lord of the Throne is [done] in secret and in the open – [and it] Removes your distress and worry, and expels it

A man came to the Prophet (صلى اللّٰه عليه و سلم) and said: "O Messenger of Allah. There are many injunctions of Islam for me. So tell me something to which I may hold fast." This man was not knowledgeable – he wants not to do less – rather, he wants something easy.
So the Messenger (صلى اللّٰه عليه و سلم) said: He said, "Keep your tongue moist with the remembrance of Allah."
Meaning remember Allah plenty, for when a person remembers Allah it means that his tongue is always moist with it. For remembering Allah is an easy, and most beneficial matter for you in this life and the next.

It is narrated by some of the God-fearing, sincere scholars, that they would place something in their mouth when they would relieve themselves (i.e., bathroom), because they were in a constant state of remembering Allah – just like The Messenger (صلى اللّٰه عليه و سلم). He (صلى اللّٰه عليه و سلم) did not wish to remember Allah during the process of relieving himself.

And when in the area where one relieves himself – it is permitted to remember Allah until one sits [on the toilet or equivalent of it] to relieve himself. This is the only situation that a person cannot make remembrance of Allah (i.e., Dhikr). And if he is finished from sitting to relieve himself, then he is able to resume the remembrance of Allah – whether he is showering, making Ghusl, or making Wudoo' (ablution).

When this God-fearing individual, when he would enter to relieve himself – because many people forget to stop the remembrance of Allah during that time – would place a rock in his mouth to prevent himself from doing so, due to him being in a constant state of Dhikr always. The benefits of performing the remembrance of Allah are one hundred, and more than that according to Ibn Al-Qayyim Al-Jawziyaa. Indeed, there are plenty of benefits.

And from the most important things for a person who is remembering/mentioning Allah [to keep in mind], is that Allah mentions them to the higher assembly (i.e., the Angels). Imagine, if you remember Allah He mentions you in a Higher Assembly. And what great blessing and bounty is greater for a servant than being mentioned by Allah to a higher assembly (Angles)? Glory be to Allah, yet many of us are ignorant of this.

It's reported in Bukhari and Muslim, on the authority of Abu Hurayrah, that Allah (سبحانه و تعالى) said in a Hadith Qudsi: "...If he remembers Me inwardly, I will remember him inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly (i.e., in the assembly of angels)."

Look at this blessing that Allah bestowed upon those who remember Him (سبحانه و تعالى). And from the benefits of remembering Allah is blessed facilitation, Allah grants him facilitation in all matters and grants him success in doing good, always. And Assists him against sinning, and averts him from evil acts, that is how He protects [his servant who remembers Him], and Helps him in matters of this life and the next as well.

In another Hadith Qudsi Allah (سبحانه و تعالى) said:
"I am with my servant when he remembers me and [when] his lips move whilst making mention of me." Allah will facilitate all his matters and problems, and Safeguard and Preserve him, and Help him. This is the inclusive advantage of those who always make remembrance of Allah – on their sides and in all situations, when you're walking, when you're running, when you're in the car/driving – always the remembrance of Allah is on your tongue. This is the God-fearing believer.

And a person finds tranquility in his heart in the remembrance of Allah (plenty of it). The state of the heart does not become tranquil even if he owns the whole world, or twenty or thirty worlds with it, he will not find tranquility unless he is with Allah (سبحانه و تعالى).
For Allah (سبحانه و تعالى) says: And the remembrance of Allah removes distress, and brings about happiness. Not only this life, but the hereafter as well. And it increases Eeman. For Eeman is speech by way of tongue, and belief in the heart – and fulfillment of the pillars (actions). It increases with obedience toward Allah, and decreases with the disobedience toward Allah. The understanding of Ahlu-Sunnah Wal-Jama'a, is that Eeman increases and decreases.

And He protects you. Look at this Sahih Hadith from the Prophet (صلى الله عليه و سلم) that Zakariyyah (عليه السلام) said to his people – it is a lengthy hadith, but I will take from it from where it mentions the remembrance of Allah:"…For indeed the parable of that [one who does Dhikr] is a man whose enemy quickly tracks him until he reaches an impermeable fortress in which he protects himself from them." So Allah protected him, by virtue of this Dhikr that he would do.

Because of this Dhikr, he is likened to a frightened man who is running from enemies who are tracking him, and he escapes to the fortress, and this fortress is the remembrance of Allah (سبحانه و تعالى). So, it is upon us to busy ourselves with the remembrance of Allah (سبحانه و تعالى). When a person remembers Allah (سبحانه و تعالى), there are plants growing for each [phrase of] Dhikr in the Gardens of Pleasure.

Narrated by Ibn Mas'ud (رضي الله عنه) in a Sahih Hadith: The Messenger of Allah (صلى الله عليه و سلم) said, "I met Ibrahim (صلى الله عليه و سلم) on the Night of Ascension (Al-Asra)…"

He met most of the Prophets on this journey, every (level) of the heavens he would meet a Prophet and they would send their greetings upon the Messenger (صلى الله عليه و سلم). So, he saw Ibrahim (عليه السلام) on this journey: "…and he said to me: 'O Muhammad, convey my greetings to your Ummah, and tell them that Jannah has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering: Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is Greatest)."

This is Paradise. If you are any of us say: Subhan-Allah, a plant will be grown
[for the one who says it] in Paradise. SubhanAllah. A plant, a tree. If I wanted to grow a tree somewhere, it would need 10-20 years [to grow] before I can eat from its provisions. I may not even have land to plant this tree on.

So a person should grow plants in the way he is able to, always (i.e., perform lots of Dhikr). He should not waste his time in useless talk – he should [abundantly] remember Allah (سبحانه و تعالى).

What causes plants to grow in Paradise? Subhan-Allah – easy words: Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar

For the Muslim who increases in the remembrance of Allah – their plants in paradise increase as well. Allah (سبحانه و تعالى) will hold for him in Paradise trees and fruits, and the many good things that Allah (سبحانه و تعالى) mentions. Uncountable benefits – that the eye has never seen, nor any ear has ever heard, and it has never occurred in the heart (the imagination) of any human.

'Aisha (رضي اللّٰه عنها) narrated in a Sahih Hadith:
"The Prophet (صلى اللّٰه عليه و سلم) used to mention Allah's name on all occasions."

Whether in the morning or evening – always be connected to Allah through the easiest means of connection. If you are sleeping on your side, in the car, wherever you are – you are able to connect to Allah (سبحانه و تعالى) [through Dhikr].

It isn't as easy to connect with your wife or your child (sometimes the line is busy and you are unable to connect). The easiest connection is that [which we have] with Allah (سبحانه و تعالى) – so take advantage of this affair and always remember Allah (سبحانه و تعالى) and ask Him [for your needs].

For Allah (سبحانه و تعالى) will respond to those who ask him.

These are the ones who remember Allah much, Our Lord! Our Lord! Our Lord! Our Lord! Allah loves the servant who is persistent in always asking Him. They said Our Lord five times. Do you know what Allah said to them? And their Lord responded to them… Allah responded to their persistent duaa, for there is nothing comparable to Allah. He does not judge the way that we judge. Allah gives and takes, Be and it is.

His command is only when He intends a thing that He says to it, "Be," and it is. After they persisted in duaa towards Allah. For the believing servant is supposed to ask Allah always, even for the salt he puts on his food – even the seemingly insignificant things, and for the rope of his sandals if it is torn – meaning he should ask Allah in both small and great matters.

Whatever you want, there is never anything too much for Allah – Allah is Generous and gives His servant when He asks persistently, through Duaa towards Him. Remembering Allah constantly aids the Muslim in fulfilling the obligated worships and the supererogatory [acts] – until Allah Loves him.

For he fulfills a step that Allah (سبحانه و تعالى) Loves. Fulfilling the obligatory and supererogatory will not be difficult upon the Muslim then. For some people, fulfilling some of the obligatory acts of worship is heavy (burdensome/difficult), while some people weep in their prayer from Khushoo' (i.e., humility and submissiveness toward Allah). "Declare that the time for prayer has come, Bilal, and give us rest by it." This is how the Muslim should be. One should find tranquility and rest (in worship), for in Eeman there is a sweetness – have you tasted its sweetness? It is a pleasant taste. If you taste honey or onions they have a certain taste. So does Eeman. "He has tasted the sweetness of Eeman."

Eaman has a taste. As does remembering Allah abundantly, fulfilling the obligatory and supererogatory acts of worship, increasing charity – Allah (سبحانه و تعالى) will love that person and make these matters easy for him to do. He will be anticipating these worships and is energetic to do them – Allah will Facilitate for him.

Some people make the intention to pray two or four rak'as. But Allah can Grant him the ability to do more than that, it is aid from Allah. Allah (سبحانه و تعالى) will make easy for him every difficulty. Remembering Allah will adjust a person to oblige in their worship and make it easy – in all matters.

In a Hadith narrated by Abu Hurayrah: The Messenger of Allah (صلى الله عليه و سلم) said, "The Mufarridun have gone ahead." He was asked, "Who are the Mufarridun?" He (صلى الله عليه و سلم) replied, "Those men and women who frequently celebrate the remembrance of Allah."

They are those who always remember Allah always. Those Who remember Allah while standing or sitting or [lying] on their sides, in any time or situation they remember Allah. These are the Mufarridun. Likewise remembering Allah frequently distances a Muslim from sinning and Gheebah and Namimah (backbiting and slandering), and deceiving, and lying – and these are from the major sins.

Remembering Allah satisfies the breasts and banishes sadness and worry. Mu'adh (bin Jabal) (رضي اللّٰه عنه) reported: The Messenger of Allah (صلى اللّٰه عليه و سلم) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' 1(O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)."

This is a duaa the Messenger (صلى اللّٰه عليه و سلم) taught to one who was beloved to him. When people hear this duaa they should not leave it (i.e., never forget to say it), in every Salah (prayer).

'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)."

And for whoever forgets Allah and forgets the remembrance Allah – Allah will surely punish them. "…Those who forgot Allah, so He made them forget themselves…" Forgetting to remember Allah, and forgetting to fulfill the obligated acts of worship like Fajr – praying it after sunrise.

This is a person who Shaytan has urinated in his ears. These types of people who forget to remember and worship Allah – Allah (سبحانه و تعالى) says: And whoever is blinded from remembrance of the Most Merciful – We appoint for him a devil, and he is to him a companion.

And Shaytan is a companion to this type of person – he whispers to him night and day. And to what do you suppose Shaytan steers this person? He steers him to the worst state, to be in the Hellfire with him.

The one who remembers Allah is fortified and given immunity from Shaytan and his breath, voice, and whisper. You should know that you are either dominant over Shaytan, or he is dominant over you. So, choose for yourself. And how [do we become dominant over him] Remembering Allah, fulfilling the religious obligation. He Ordained, do what He commanded you to. Remedying forgetfulness is being consistent in the Adhkaar (remembrances) of the morning and evening.

Surat Al-Ikhlaas, Surat Al-Falaq, Surat An-Nas, Ayat Al-Kursi, the last two Ayat of Surat Al-Baqarah, [Saying] La 'ilaha 'illa Allah (there is no god worthy of worship but Allah) 100 times, sending blessings upon Muhammad (صلى اللّٰه عليه و سلم) one hundred times.

[He should be] Like this – remembering Allah morning and evening, always, and there is no problem in doing them at any time you wish. And if the person forgets, he should recite this small Surah which Allah taught us: Say,

I seek refuge in the Lord of mankind; The Sovereign of mankind; The God of mankind; From the evil of the retreating whisperer.

This whisper is Shaytan. He is squatting (perched) upon the heart of every son of Adam. He flows through the son of Adam like the flow of blood. If a person forgets, he whispers. If a person remembers Allah, he (Shaytan) withdraws – he is unable to do anything. If a person forgets (the Dhikr of Allah), he whispers. As a result, he resides in his chest/heart – bigger than the house he lives in.

And how can anyone handle this? No one is able to withstand this. This is why you see so many problems – between spouses – problems that cannot be counted, and these violent wars…

The Shaytan yakhnus, he flees, is powerless – against those who remember Allah.

Who whispers [evil] into the breasts of mankind;
From among the jinn and mankind.

So remembering Allah, causes Shaytan to retreat. The Messenger (صلى اللّٰه عليه و سلم) said to ʿUmar Ibn Al-Khattab, may Allah be please with him and all the companions: "…Never does Satan find you going on a way, but he takes another way other than yours."

Why does Shaytan evade ‘Umar (رضي اللّٰه عنه)? This was not due to his strength and muscles, rather it was his Eeman that inhibited his heart. And remembering Allah (سبحانه و تعالى) increases Eeman.

And my conclusion for this topic, whoever desires blessings and good – and whoever wants to remove and deter everything bad from their life, anything that pains you – then making duaa and remembering Allah is the resolution.

You will not be able to bring about good, or deter anything bad, except with the remembrance of Allah (سبحانه و تعالى). And remembering Allah: La ‘Illaha ‘Illa Allah (there is no god worthy of worship but Allah).

And may the peace and blessings be upon Muhammad, and upon his family, and his companions,
and whoever follows him with sincerity in striving for perfection till the Day of Judgement.

THE END.



CORRUPTION HAS APPEARED
IN THE LAND AND SEA

CHAPTER 13
SHAYKH MUSA JIBRIL

CHAPTER 13

Corruption Has Appeared In The Land And Sea

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

The topic of today is titled, Corruption has appeared in the land and sea, due to what the hands of men have earned [from oppression and evil deeds].

I seek Refuge in Allah from the accursed satan. In The Name of Allah, The Most Beneficent, The Most Merciful.

Or think you that you will enter Paradise without such [trials] as came to those who passed away before you?

They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When will The Help of Allah come?" Yes! Certainly, The Help of Allah is near!

It was narrated from ʿAbdullah bin ʿUmar (رضي الله عنه), that he said: The Messenger of Allah (صلى الله عليه و سلم) turned to us and said: ʿO Muhajirun, there are five things with which you will be tested, and I seek refuge with Allah lest you live to see them.

Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them… This is the first characteristic.

The second is: …They do not cheat in weights and measures but they will be stricken with famine (i.e. no rain), severe calamity and the oppression of their rulers…

[And the oppression of the rulers] is a means of discipline for his slaves [And as the saying goes] There is not an oppressor except he is tried with one who is more oppressive [than him]

And the third [characteristic is]: …They do not withhold the Zakah of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them…

And they If it wasn't for the animals, or the breastfeeding child, or the old men in prostration, then they wouldn't get a single drop of rain – and the breastfeeding child [is one of the reasons] for which Allah sends down rain [from the Sky] upon his servants.

And the fourth [characteristic is]: …Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another…

Look at [this portion of this hadith] …Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another…Look at the Muslim world now, and how the rest of the world in their entirety watches them, with all the on-going wars taking place amongst the muslim [majority] nations.

[And the fifth characteristic]…They do not break their covenant with Allah and His Messenger, but Allah will enable their enemies to overpower them and take some of what is in their hands…

Would you believe that the Muslim [majority] nations pay Jizyah [to the disbelievers now]?

450 Billion in one visit, paid by one of the Muslim [majority] nations. 450 Billion dollars, paid by one of the [muslim majority] countries. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?"

Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.

Corruption has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allah may make them taste a part of that which they have done…

Why [did they taste a part of that which they have done] O Lord? …In order that they may return (by repenting to Allah, and begging His Pardon)

Corruption has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allah may make them taste a part of that which they have done, In order that they may return (by repenting to Allah, and begging His Pardon).

So, if you see an oppressor being given bounty, despite his oppression and being steadfast in sin, it is him being lured [further into complacency with regards to his transgression], by Allah (سبحانه و تعالى). Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe.

So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing...Until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.

So the roots of the people who did wrong were cut off. And all the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns, and all that exists).

Do you then see for these [transgressing] nations (and people), a future that is [prosperous and] lasting? O you who have taken lightly, the Watchfulness of Allah upon you, Repent to Allah, and seek His Forgiveness. Verily, a trial doesn't befall one except with sin, and it is not lifted except with repentance. So everything that occurs on the face of the earth, from oppression, persecution, suffering, distress, sicknesses, and pains - are due to the presence of sin. Likewise, the spread of these [previously unheard of] diseases, such as AIDS, COVID-19, [excessive] worrying, depression, anxiety, [unexplainable] pains, [excessive] sadness, killing, suffering, malnourishment, and poverty (and more).

If my Lord asks me, “Have you no shyness in disobeying me?” You conceal your sins from my creation, yet with Me, you are open [with your sins]. So what shall I say to Him, when He (سبحانه و تعالى) Judges me and takes me to account. So, the punishments of the sins of this life, are not constrained to punishment in the afterlife, or to individuals – it encompasses [this life, as well as] groups of people

So, Allah Hastens the punishment [for the transgressing slave] in this life as well. And from the most egregious sins, is Major Shirk with Allah (سبحانه و تعالى) (to associate partners with Allah in His Lordship and/or Worship), and worshipping the Taghut – and from them are the rulers and heretical “scholars” As well as the shameful major sins; All of which occurs [openly] nowadays. From illegal sexual intercourse, homosexual acts, as well as the marriage of the same sexes. [For] as The Messenger (صلى الله عليه و سلم) said in a Hadith: The lawful is clear and the unlawful is clear, and between that are matters that are doubtful (not clear); many of the people do not know whether it is lawful or unlawful…So, whoever leaves it to protect his religion and his honor, then he will be safe, and whoever falls into something from them, then he soon will have fallen into the unlawful…

Just like if someone grazes (his animals) around a sanctuary, he would soon wind up in it. Indeed for every king is a sanctuary (pasture), and indeed Allah's sanctuary is what He made unlawful. If you in a blessed state [or situation], then take care of it and nurture it, For the sins are a means of its removal, [Rather] nurture it with the obedience of the Lord of The Creation, For the Lord of The Creation is quick with His Vengeance

[Allah (سبحانه و تعالى) says]: Declare (O Muhammad صلى الله عليه و سلم) unto My Slaves, that truly, I am the Oft-Forgiving, the Most-Merciful. And that My Torment is indeed the most painful torment.

A Rabbi from the Jews had come to The Prophet (صلى الله عليه و سلم) and said – and this Hadith is found in the Two Sahihs (Bukhari & Muslim), and it is a Sahih Hadith, of which is narrated from Ibn Umar (رضي الله عنه): Muhammad, or Abu al-Qasim, verily, Allah, we found written in our Tourah, that Allah The Exalted and Glorious would carry the Heavens on the Day of Judgment upon one finger and earths upon one finger...And the ocean and moist earth upon one finger, and in fact the whole of the creation upon one finger, and then He would stir them and say: I am your Lord, I am your Lord [Where are the lords of the Earth?] Thereupon Allah's Messenger (صلى الله عليه و سلم) smiled testifying [to the truth of] what that [jewish] scholar had said.

Allah says on the Day of Judgement, "I am your Lord [Where are the lords of the Earth?]"
To Who does the Kingdom belong to This Day?
On The Day of Judgement, Allah will Call out and Say:
To Who does the Kingdom belong to This Day?
And no one will answer Him, then Allah says:
It is for The One and Only Allah The Irressistible!
No injustice (shall be done to anybody)
To Who does the Kingdom belong to This Day? It is for The One and Only Allah The Irressistible! No injustice (shall be done to anybody).

[At the end of the aforementioned Hadith regarding the Jewish scholar] The Prophet (صلى الله عليه و سلم) recited: They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by his Hand and the heavens will be rolled up in His Right Hand.

Glorified is He, and High is He above all that they associate as partners with Him!

Allah says and Praises Himself in that instance, "I am The Compeller, I am The Supreme, I am The King, I am The All-Mighty, I am The Most-Generous"

Allah Speaks on The Day of Judgement with Kalaam that is heard and understood, contrary to those individuals who negate Allah's attribute of Speaking on The Day of Judgement

Allah (سبحانه و تعالى) says on the Day of Judgement: But stop them, verily they are to be questioned.

Allah will say to the Angels on The Day of Judgement, "Stop them…" those people – stop them, "[…verily they are to be] questioned." They will be asked about every sin, major and minor, which was performed by the hand and taken [or performed] unjustly, until it is returned (i.e. Judged)

So, Allah (سبحانه و تعالى) will Speak with a loud Voice that is Heard and Understood, [where he will say] "Stop them…" Why [Stop them] O Lord? "…Verily they are to be questioned." [They will be asked] about every sin, major and minor, which they performed in the life of this world.

[Allah (سبحانه و تعالى) says]: That Day shall you be brought to Judgement, not a secret of you will be hidden.

[It's been narrated that The Prophet (صلى الله عليه و سلم) said]: The feet of the slave of Allah shall not move [on the Day of Judgement] until he is asked about his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it...And about his body and for what did he wear it out. This is with regards to The Day of Judgement, when Allah will ask the people.

Ibn Abbaas (رضي الله عنه) said regarding the effect of committing sins on the Son of Adam: And from the effects of committing sins is making the face [of the Son of Adam] dark...Hence you will see nowadays a darkness on the face of the one who commits sin.

And from the effects of committing sins is making the face [of the Son of Adam] dark. And compounding darkness within the heart, and cowardice of the limbs, and a tightness of [halal and beneficial] sustenance, and an animosity found within the hearts of the creation towards him.

And May the Salah and Salaam of Allah be upon The Messenger, His Family, and Companions, and His Brothers [in Faith], and those who followed Him with sincerity until the Day of Judgement.

THE END.


رمضان
CHAPTER 14
SHAYKH MUSA JIBRIL

CHAPTER 14

Ramadaan

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

The subject of today's talk is about Ramadan.
Ramadan is an [amazing] opportunity, so take advantage of it.

By worshipping Allah and obeying His Commands, in a way that is accepted and pleasing to Allah
The Messenger (صلى الله عليه و سلم), when he would see the crescent of Ramadan, [it is narrated that] he would say: Allah Is The Greatest! O Allah, allow us to endure [this month] in safety and faith, and good health and In a state of absolute Submission [to Allah], and the blessed facility for us to perform that which You Love and are Pleased with, my Lord and your Lord is Allah...

This is how the Messenger (صلى الله عليه و سلم) would begin his Ramadan, he would Glorify Allah (سبحانه و تعالى)
due to the arrival of Ramadan.

Also, when Ramadan arrives, the 8 doors of Paradise are opened, and not a single one of them is closed, and the 7 doors of hell are closed and are not opened, and the devils are chained, and these are but 3 blessed characteristics of this great month.

The Messenger (صلى الله عليه و سلم) is reported to have said regarding this great and blessed month [In a hadith Qudsi] – and this goes without saying that all our actions are for the sake of Allah alone, and to please Him Alone, and I ask Allah to accept from you and I, all our actions.

Fasting however, is different, as mentioned in the Hadith Qudsi: "Every act (Prayer, Hajj, charity, etc.) of the son of Adam is for him, except fasting..."

He (سبحانه و تعالى) singled out Fasting: "...It is (exclusively) meant for Me and I (alone) will reward it." This is a promise from Allah (سبحانه و تعالى), that He will generously reward the one who fasts. Fasting is a struggle no doubt, however the reward is great

So O Muslim, O Believing man, O Muslimah, O Believing Woman, this is the time to get serious and commit yourself to that which will gain you The Pleasure of Allah.

It is said about some of the Salaf, that they wouldn't have extra time to do any extra deeds, because they were already in a continuous state of performing acts of worship and obedience. They would simply transition from an act of obedience to another act of obedience – and this is how the believer should be, because he desires to please Allah (سبحانه و تعالى).

And the one who is blessed with facility is the one who is able to perform these acts of obedience and worship during all times of the day, of this entire month, and outside this month – [the believer's] tongue should always in a state of The Remembrance of Allah (سبحانه و تعالى).

TIt is reported that The Messenger (صلى الله عليه و سلم) would say before Ramdan arrived: O Allah, bless for us the month of Sha'baan, and allow us to experience the month of Ramadan with your forgiveness, good health, perfection of faith, and a complete sense of security. O Allah, make those of us who fast the month of Ramadan, do an abundance of deeds sincerely for Your Sake, and witness [in worship] Laylat al-Qadr…

Laylat al-Qadr is a great and blessed night, and it is hard for me to rationalize how one could leave this night without capitalizing on the potential Ajr

[Worship in] Laylat Al-Qadr is better than 1,000 months [of worship].

So take advantage of it, and don't let it go to waste.

Cont: "…O Allah, make those of us who fast the month of Ramadan, do an abundance of deeds for sincerely for Your Sake, and witness [in worship] Laylat al-Qadr, and forgive us and our parents, and the Muslim men and women, the living and those who have already passed,
and the believing men and the believing women…"

As we mentioned before, when Ramadan arrives, the Gates of Paradise open, and the Gates of Hell are closed.

And in this month, [make an abundance] of Istighfar and Repentance, and follow it up with [good deeds such as] charity – from that which is within ones means. And to [remember to] Thank Allah for all of His Countless Blessings.

We ask Allah to accept from us, and that He allows us to be of those who thank Him always and forever for His Blessings, and to welcome the Month of Ramadan with good assumptions [in the amount of Good that we will do, and likewise the Ajr we will receive], and we fervently ask Allah (سبحانه و تعالى) for His Forgiveness.

So the month of Ramadan is the month which the Qur'an was sent down, and in this month we should [as discussed before, remember to] ask Allah for His Forgiveness, always and forever, and likewise Thank Allah for his blessings which are impossible to fathom or count.

And from the least we can do, is to seek the Forgiveness of Allah, [because] Allah forgives all sins [except Shirk].

Allah has promised us that whoever seeks His Forgiveness and repents, that He will forgive him and Accept his repentance. Allah (سبحانه و تعالى) says: Allah forgives all sins – after seeking the forgiveness of Allah, one should perform 'Inaabah (to perform righteous deeds) to Allah.

Al-'Inaabah to Allah is to perform righteous deeds – after repenting – one does righteous deeds, he thanks Allah for the blessings He has Bestowed upon him, as well as He (سبحانه و تعالى) accepting his repentance and likewise inspiring him
[and allowing him] to repent [in the first place]

Allah (سبحانه و تعالى) says: Allah forgives all sins and accepts the repentance [of the slave], and it is incumbent on us to Thank Allah (سبحانه و تعالى).

Fasting is not merely the abstinence from food and water – ‘Umar Ibn al-Khattaab (رضي الله عنه) said: “Fasting is not done merely in food and water, rather it is also from lying, falsehood, ignorance, false testimony, speaking about people, vein desires,
for the easiest of fasting is to fast from food and water.”

Likewise, the Messenger (صلى الله عليه و سلم) said in a Sahih Hadith: "…May his nose be in the dirt (i.e., wretched is the state of a) the slave…" A Duaa that the nose of someone be in the dirt, who O Messenger of Allah? "…to whom Ramadan comes and when it passes from him is not forgiven…"

It is therefore incumbent upon the slave to perform righteous deeds such that he attains the Forgiveness of Allah (سبحانه و تعالى), and for the one who fails to attain this forgiveness, the Duaa from the Prophet (صلى الله عليه و سلم) is upon him – as mentioned in the hadith, so do not be amongst those people [who are not forgiven].

And upon the one who witnesses Ramadan, then he should repent to Allah, and perform righteous deeds [continuously], lest Allah forgive us all Insha’Allah. Also, to fast the month correctly (see Fiqh of Fasting), as well as staying up in the night to pray, especially in Ramadan.

The nights of Ramadan are better than the days, especially in the last 10 nights, for the last 10 nights of Ramadan have within them Laylat al-Qadr.

So, Ramadan is an opportunity to perform a variety of righteous deeds, likewise a time to stay away from, and distance yourself from sin – included in this are those who are consistent in sin(s). Such as those who smoke tobacco (and other substances), he will have to fast 10 to 12 hours of the day and thus leave smoking all together in that time, and distance himself from it. This is an opportunity for him [to permanently quit].

The Messenger (صلى الله عليه و سلم) used to always eagerly await the arrival of Ramadan, for what it contains from benefit, as well as it being the best of months.

[It is reported that] He (صلى الله عليه و سلم) used to always say: O Allah, allow us to witness Ramadan, and bless our time within it (i.e., allow us to perform many good deeds and not waste it), and allow us to be of those who fast it with sincerity, faith, and a hopeful expectance of attaining [Your Reward O Allah], O Allah allow us to love having Emaan, and beatify it within our hearts, and make us of those who are successful.

O Allah relieve the worry of the worried, from all the Muslims, and cure our sick, and the sick of all the Muslims...

So it is incumbent upon the individual to invest in Ramadan by performing righteous deeds and pleasing Allah (سبحانه و تعالى), and it is like a race [of good deeds] amongst the slaves, some slaves outpace the others – of them are those who always race to do righteous deeds, so they are victorious [in this life and the next], so be of the victorious.

And some of the slaves fall behind due to their constant procrastination, whether it be in their fasts or other actions, so don't be of those who are failures [due to their procrastination]. And the one who is blessed with facility, is the one who performs an increased amount of righteous deeds within this month in particular, but also within the rest of the months as well

And within this month is an opportunity – as I previously mentioned in the beginning – as one does not know if they will live to see the following Ramadan. So the people are of two types, one type which is blessed with facility to perform acts of obedience to the best of their ability, and are serious and committed within this month.

And the second type is those who are prevented from any facility, and waste their time with that which brings them no benefit, so don't be of this type. Instead, fill your time always with acts of worship towards Allah (acts of the heart, tongue, or limbs). Even a simple word [said for the sake of Allah or to remember Allah], can add weight to your good deeds on The Day of Judgement.

A people will come on The Day of Judgement and their good deeds and bad deeds will be equal, and one word of remembrance of "SubhanaAllah," would tip the scales in favor of your good deeds (so don't belittle anything!)

SubhanaAllah, Alhamdulillah, AstaghfiraAllah, La Illaha Illa Allah. And allot for each portion of your day, a form of worship – It can be any act of obedience to Allah (سبحانه و تعالى) and likewise that which gains His Pleasure, and increase in them as you are able to.

Allah (سبحانه و تعالى) says: The individual requires – not only exclusive to this Month, but the rest of the months as well – a high level of determination and discipline, to fast, to worship, to pray in the night, and generally performing acts of obedience to Allah (سبحانه و تعالى).

Likewise, he needs a clear goal in mind, so that it assists him in reaching the blessed goal (attaining the Forgiveness of Allah).

It is important for the individual to focus and prioritize [his acts of worship], as in he should first complete his obligatory acts of worship, after which the supererogatory acts come – Sunnah, Nafl, Dhikr, Charity (etc.)

And the reason that we must prioritize, is that this is what the individual will be held accountable for if he does not perform them – so he completes the obligatory matters, then transitions to the supererogatory matters

And this should be the case always, prioritizing the more important, over the important.

Also, the matter should not be confined to claiming to love Allah – all of us claim to love Allah (سبحانه و تعالى), and of course we love Allah, for He (سبحانه و تعالى) has blessed us all with sustenance and much more.

Rather, the goal should be doing what it takes to have Allah Love you. How can Allah Love you?

The most important thing that the one who is fasting can come with – after the obligatory worship – the five pillars, the most important being the testimony of faith. After it we will talk about the remaining four pillars – the most important of them being Prayer. All obligatory worships are important because Allah (سبحانه و تعالى) ordained them [upon us] – therefore we are obligated to fulfill them.

This is the most loved thing to Allah. For Allah mentioned in a Hadith Qudsi: "My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him…"

Allah ordained upon us these five prayers, and fasting, and zakah, and Hajj (to 'Arafa). These are the five pillars. The most beloved thing to Allah (سبحانه و تعالى) from you O Muslim – if you desire to please Allah, and for Allah to Love you – Allah said: My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him…[Fulfilling] What Allah ordained upon you is what He loves, and that is what you are obligated to fulfill. There is no evading or saving (from Allah's punishment), except that you fulfill them.

This is one step you take for Allah (سبحانه و تعالى) to Love you, as we mentioned. And the end goal is not to [just] love Allah, because all of us love Allah - rather the end goal is Allah Loving you. How does Allah love you?
The first step is that you fulfill all of what Allah has ordained upon you.

The second step is – listen to what Allah (سبحانه و تعالى) says:"…and My servant continues to draw near to Me with supererogatory works so that I shall love him…"

Listen to what I say: Allah will Love. It is from the attributes of Allah that He (سبحانه و تعالى) Loves, and Hates, and becomes Angry (سبحانه و تعالى), and Laughs (سبحانه و تعالى), and Smiles (سبحانه و تعالى), and Speaks (سبحانه و تعالى), and He will Arrive on the Day of Recompense.

It is from Allah's Attributes (سبحانه و تعالى) that He Loves. He Loves a person when – like He said: "…and My servant continues to draw near to Me with supererogatory works so that I shall love him."

Being constant [in these acts], always and forever fulfilling these acts to please Allah. What is it that pleases Allah – that causes Him to love you as a result? Drawing near to Allah. Saying SubhanAllah (Glory be to Allah) – Allah will love you for it. Alhamdullilah (Praise be to Allah) – Allah will Plant something for you (in Paradise) because of it.

The benefits of SubhanAllah are a hundred. SubhanAllah! Look at how simple this word is [yet it results in]: a tree in Paradise, light in one's Eeman in their chest, and more, and obeying Allah, Allah's love. Many benefits, however we are ignorant of them and do not perform them, SubhanAllah.

Allah (سبحانه و تعالى) will love whoever comes closer to Him with consistent supererogatory acts of worship. Listen to the result of obtaining Allah's love for oneself: (Allah says): "When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks."

This means he doesn't go anywhere except that it is good, and he does not hear anything but good, and he does not see anything but good. Allah (سبحانه و تعالى) says: Were he to ask [something] of Me, I would surely give it to him

This means if you ask Allah for something, if a calamity befalls you, if you have a need, you desire marriage, you desire something – after fulfilling the obligatory acts and supererogatory acts until Allah loves you – Allah (سبحانه و تعالى) says: Were he to ask [something] of Me, I would surely give it to him

Whatever you ask of Allah, He will give you, and not take back. For Allah is Generous. The Messenger (صلى الله عليه و سلم) would give as if he did not fear poverty. This is the Messenger (صلى الله عليه و سلم), a human like us. It was said about him that he would give and not fear poverty.

If that was the Prophet (صلى الله عليه و سلم), how [Generous] is Allah (سبحانه و تعالى)? There is nothing too small or great for Him. If Allah (سبحانه و تعالى) wants to Give it is be and it is. This is a word from Allah. He says: Were he to ask [something] of Me, I would surely give it to him…Whatever you ask for, Allah will give you.

And if you have a problem – He says: and were he to ask Me for refuge, I would surely grant him it. If you were scared of something, or someone, from an animal, from a Shaytan – from anything – you ask Allah for refuge, Audhu-billahi minash shaytan ar-rajim
"I seek refuge in Allah from satan the accursed" – Allah (سبحانه و تعالى) will grant you refuge.

He Says: "...Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it."

And if Allah were to love you, He will mention you in a higher assembly (i.e., the Angels).
Can you believe that if you remember Allah (سبحانه و تعالى), He Will Mention you in a higher assembly?

One of the scholars said: "O heedless one, O ignorant one, if you but heard the sound of the pens while they write your remembrance of your Lord..." – when you remember Allah the Angels write it down, and Allah Hears your remembrance of Him – "...you would have flown from wonderment, yearning out of love for Him (سبحانه و تعالى)."

Allah (سبحانه و تعالى) says in a Hadith Qudsi:
"...And if he remembers Me in an assembly, I will remember him in a better assembly (i.e., the assembly of Angels)."

That scholar said: "O heedless one, O ignorant one, if you but heard the sound of the pens while they write your remembrance of your Lord..."
– the Angels in fact write, and they write your name down when you remember Allah –
"...you would have flown from wonderment, yearning out of love for Him (سبحانه و تعالى)."

Allah (سبحانه و تعالى) says: "...And if he remembers Me in an assembly, I will remember him in a better assembly (i.e., the assembly of Angels)."
SubhanAllah (Glory be to Allah). If Allah Loves you, He mentions you to the higher assembly.

How can you taste sweetness when this life is bitter; And how can you be pleased while mankind is angry; And I wish that what is between me and You is prosperous; And [what is] between me and people is ruin; If I am granted Your Love, O Lord, then everything is easy; And all that is above dirt is dirt. (i.e., nothing else matters).

A person should leave slandering, of which the Messenger (صلى الله عليه و سلم) forbade – the meaningless talk about meaningless matters, like speaking about others, etc. Slandering is any unjust [and untrue] thing that is said.

The Messenger (صلى الله عليه و سلم) said: "If one does not abandon falsehood and action in accordance with it, then Allah has no need for him to abandon his food and drink."

Whoever does not fast from speaking (ill) of people, and Gheebah (i.e., mentioning anything about a person they dislike being said about them) - any speech that is not worthy of being spoken, should not be [spoken].

So the Messenger (صلى الله عليه و سلم) warned of this: "If one does not abandon falsehood and action in accordance with it, then Allah has no need for him to abandon his food and drink."

The [pious] slave is the one who withholds his tongue from speaking about peoples' affairs, rather he is always busy with the remembrance of Allah (سبحانه و تعالى), and calling others to it.

Allah (سبحانه و تعالى) says in the Qur'an, with regards to fasting:

And may the Peace and Blessings of Allah, be upon Muhammad, and upon his family, and his companions, and whoever follows him with sincerity in striving for perfection, till the Day of Judgement.

THE END.

OPPRESSION

CHAPTER 15

SHAYKH MUSA JIBRIL

CHAPTER 15

Oppression

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

The topic which I will discuss today, is oppression. Do not oppress [the people], if you are not able to [give them justice]. For the source of oppression, leads one only to regret.

Your eyes may sleep, but the eyes of the oppressed are [awake and] vigilant. Making Duaa against you, and The Eyes of Allah never sleep.

Allah! Allah!

Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him.

To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission?

He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills.

His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

Once, while sitting with his companions, The Messenger (صلى الله عليه و سلم) asked them: "Do you know who is the bankrupt?" They said: "The bankrupt among us is one who has neither money with him nor any property"

He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Saum (fasting) and Sadaqah (charity) – and in another narration, [it mentions] "deeds the size of the mountains of Tihaamah," (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; So his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire."

The Messenger (صلى الله عليه و سلم) also said: "Rights will certainly be restored to those entitled to them on the Day of Resurrection, (to the point that) even the hornless sheep will lay claim upon the horned one."Meaning: By Allah, the rights will be most certainly given to those whom it belongs to – [even] the hand which took that which didn't belong to it, until it is returned…

This is some of what the Messenger (صلى الله عليه و سلم) said [regarding this topic], He (صلى الله عليه و سلم) also said: "Beware of oppression, for oppression will turn into excessive darkness on the Day of Resurrection…"

Allah (سبحانه و تعالى) said: Truly! Allah wrongs not mankind in aught; but mankind wrong themselves.

And in another Ayah, Allah (سبحانه و تعالى) said: Surely! Allah wrongs not even an atoms weight (or a small ant), but if there is any good (done), He Doubles it, and Gives from Him a Great Reward.

It was narrated from the Hadith of Abu Dharr al-Ghifaari (رضي الله عنه), From The Lord of Glory and Honor, of which is found in Saheeh Muslim, and [it should be noted] that Allah has not left anything evil for us. Except that He Warned and Forbade us from, and anything Good for us, except that He Guided us to do. This Hadeeth is from The Lord of Glory and Honor (سبحانه و تعالى). Which is the Kalaam of Allah, however it is not from The Qur'an (i.e. Hadeeth Qudsi).

And [similar to the topic being discussed] it begins with Allah mentioning oppression, and in it, He (سبحانه و تعالى) repeats "O My Servant," ten times, and likewise begins with this: O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.

O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you.

O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you.

O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me.

O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My dominion in anything.

O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My dominion in anything.

O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me. And were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea, if put into it…

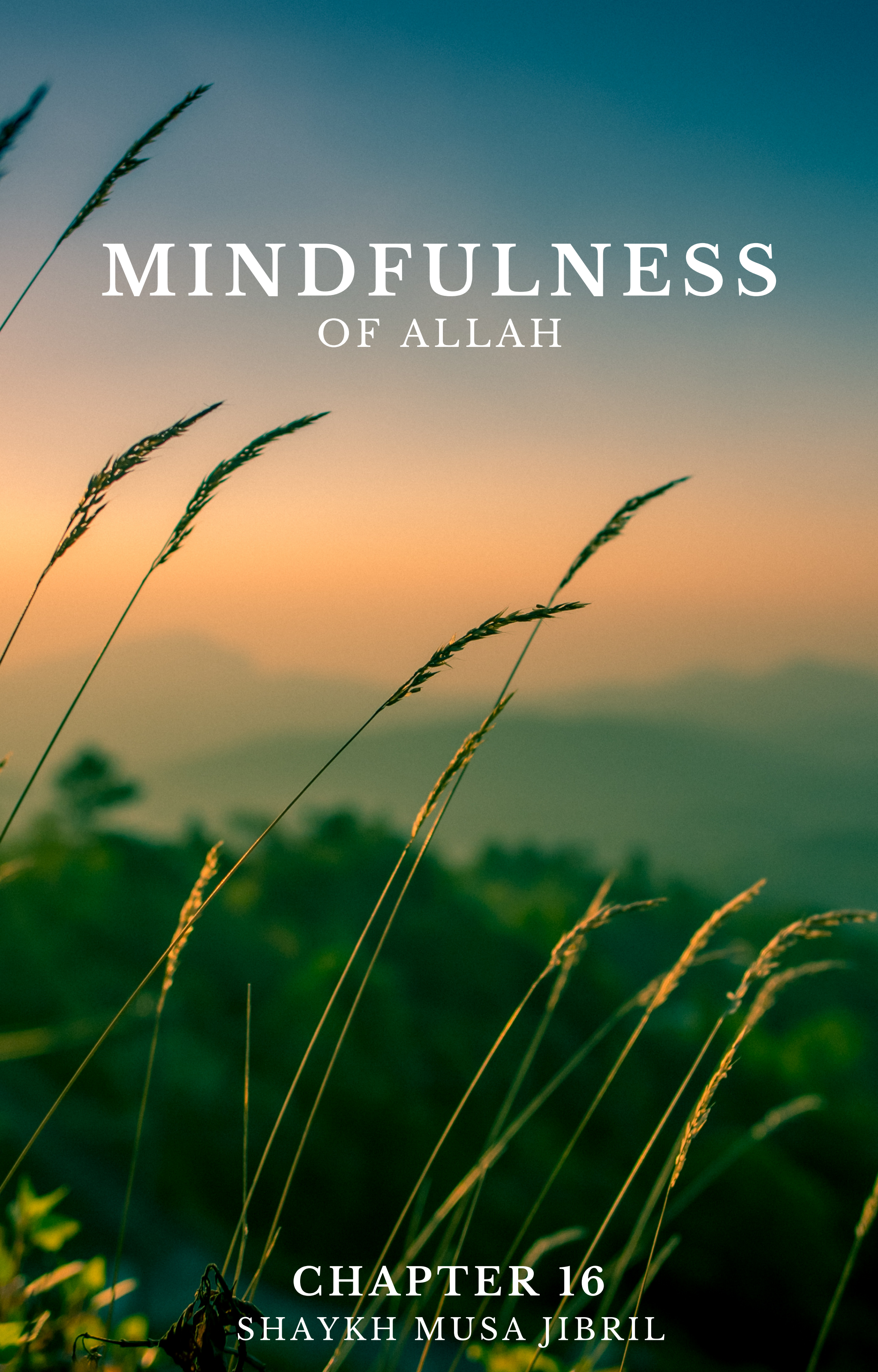
Now look at the end of this Hadith, which includes a firm warning from Allah (سبحانه و تعالى)…

…O My servants, it is but your deeds that I record for you and then recompense you for. So let him who finds good, praise Allah, and let him who finds other than that, blame no one but himself.

So this Blessed and Pure Hadith that Allah said – which suffices to be simply mentioned, rather than be explained.

This is what Allah said (Hadith Qudsi), And May the Salah and Salaam of Allah be upon The Messenger, His Family, and Companions, and those who followed Him with sincerity until the Day of Judgement.

THE END.



MINDFULNESS
OF ALLAH

CHAPTER 16
SHAYKH MUSA JIBRIL

CHAPTER 16

Mindfulness of Allah

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

The topic I will be discussing today is: Mindfulness of Allah.

Some of the people of knowledge have gathered, that Allah (سبحانه و تعلى) did not bring down an admonishment from the heavens to the earth greater than the advice of being mindful of Allah. It is a very big deal. Because when a person is fully aware that Allah (سبحانه و تعلى) watches him, he does not commit anything [evil]. And this requires one to fight against their own self, and to fight against the following of desires. This type of fighting is amongst the greatest forms of striving in the path of Allah.

Whoever is defeated in the fight against their self and desires, he will not be triumphant nor will he be aided, nor have any strength. In this case, a person is defeated in the heart. The people who have the greatest bravery are those who oppose their desires – they are always opposing their self and desires.

So if a person is not being mindful of Allah (سبحانه و تعلى), Allah will put him through trials. Trials of disobedience, innovation, he follows the people and pleases them.

For those who stray from the path of Allah and are not aware or negligent that Allah is watching them, ʿAisha (رضي الله عنها) says regarding these types of people: “I heard the Messenger of Allah (صلى الله عليه و سلم) saying: … And who ever seeks the people's pleasure by Allah's wrath, Allah will entrust him to the people.”

When a person diverts from the truth, and the mindfulness of Allah becomes trivial to them – And who ever seeks the people's pleasure by Allah's wrath, Allah will entrust him to the people. Whoever seeks Allah's pleasure by the people's wrath, Allah will suffice him from the people.

It is upon a believer to know that Allah is watchful over him, always and forever. Allah (سبحانه و تعلى) does not sleep. He always knows the secrets and that which is yet more hidden.

If you have a secret today, and you have a secret tomorrow, He will know today and tomorrow’s secret. Mindfulness of Allah is a believer’s life, it is their certainty that Allah is watchful of his apparent and hidden self.

If you were secluded from Time (Allah) for one day
Then do not say you have been secluded. Rather, say it is upon me to be mindful of Him. And think not that Allah is unaware of that which transpired, nor that what is hidden is not known by Him. By Allah, we distracted ourselves until sins followed after sins.

So I wish that Allah would forgive what has passed And that He permits us to repent so that we may repent.

I seek refuge in Allah from Satan the accursed. Nothing on this earth is hidden from Allah (سبحانه و تعلى), whatever the inner breasts conceal and whatever they don't conceal.

Allah (سبحانه و تعلى) knows everything. Allah knows the evil intentions and desires – He knows the secret and that which is yet more hidden.

Allah knows the intentions and everything, Allah is All-Aware of everything. The believer always relies upon the All-Mighty, the Most Merciful.

Allah sees us turning, prostrating, in our travel – wherever we are He is aware. So a person should always fear Allah. Look at this Hadith from the Messenger (صلى الله عليه و سلم): "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His…"

On the day where people are crouching before Allah, drowning or drenched in their sweat. This is a lengthy Hadith, however I will only mention one of the seven people in relation to the topic.

And this is regarding a believer who is honest, "a man whom a beautiful and high ranking woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allah'…"This is a person who is mindful of Allah, he worships Allah as if he sees Him. He said: 'I fear Allah'

This is how mindfulness of Allah is. What prevents him from committing this crime is his fear of Allah (سبحانه و تعلى). He does not embark upon this sin and leaves it, He said: 'I fear Allah'.

Being mindful of Allah (سبحانه و تعلى) is of the utmost importance, because it causes one to reach the level of Ihsaan (perfection in worship of Allah سبحانه و تعلى).

Islam has three levels, the first is Islam, second is Eeman, and third is Ihsaan, the highest is level.

In a lengthy Hadith Jibreel came to the Messenger (صلى الله عليه و سلم) and asked him: "Inform me about Ihsaan."

Pay attention to what Ihsaan is: He (صلى الله عليه و سلم) said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you." The highest level [you can reach], is that you worship Allah as if you see Him. Can one who sees Allah commit a sin? They will not be able to.

The level lower than that is [believing] that although you do not see Him, He sees you. If you worship Allah as if you see him, this is a level of certainty – you do not act upon disobeying Him, and you act upon that which pleases Him. You do so until a level of certainty is established. This is the one who has strong Eeman – they believe that Allah sees them. If one cannot reach the level of Ihsaan, then they can reach the level below it, which is also a great level.

One who has Ihsaan is prevented from committing evil. Ihsaan is responding with good, doing good for others, helping others, preventing harm from reaching others, Ihsaan is returning everything with good.

Allah commanded us to help each other – to help our brothers and sisters whenever we can. For example, the one who is wealthy should help in giving charity – and this is the best of charities, and one who is learned should teach, and if the neighbor is asking for help in a matter one responds with conviction.These are the levels [of Islam]. When a person is submissive and fearful of Allah (سبحانه و تعلى), they are at a high level. I will mention the story of Yusuf (عليه السلام), it is a story known by all, however I will cut it short to what was said. Yusuf (عليه السلام) was one who controlled his desires in his youth, and became a ruler in his middle age.

And the example set forth is when the wife of the 'Aziz said to Yusuf (عليه السلام), "Come on, O you!" He said, "I seek refuge in Allah!"

He feared Allah (abstained from illegal intercourse), and he was jailed because of this. And he was punished because of his virtuousness.

So when he abstained from that which was forbidden, he later became the ruler over Egypt. Yusuf (عليه السلام) gave us a great and valuable lesson. He was jailed and punished for a long period of time, and later when he became a ruler over Egypt – and possessed almost all the wealth of the inhabitants of Egypt, he said to his brothers,

He said: "I am Yusuf (Joseph), and this is my brother (Benjamin). Allah has indeed been gracious to us" – Allah is gracious to anyone and gives to anyone who is with Him, and blesses them – with no limit. The lesson derived from this is:

Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient – Yusuf (عليه السلام) was patient, he was jailed, punished, falsely accused, abducted – "then surely, Allah makes not the reward of the Muhsinun (good-doers, ones with Ihsaan) to be lost."

The society we grew up in was raised upon betrayal and deceit, treachery, and thievery – because the scholars misguided, and the rulers are even more misguided – this is what happened. This is what happens as a result of misguiding scholars. You don't know where to get the correct teaching of Islam from, truly.

Our society was raised upon betrayal and deceit and treachery and thievery, and injustice, oppression, cruelty, stealing people's possessions and wealth, the theft of everything.

We live a life that is dark and filled with fear, transgressions, corruption, and crimes. However there are people whom we always speak about – the advanced group of men – the righteous Salaf.

We speak about Abu Bakr, 'Umar, 'Uthman, 'Ali, and Ibn 'Umar. Look at the story that happened regarding Ibn 'Umar: He was traveling through the desert once and he came across a shepherd and said to him "Sell us something from that which you have." The shepherd said, "It does not belong to me." He said, "Tell your master the wolf took it." The shepherd said, "Where is Allah? If I tell that to my master where is the fear of Allah?" Ibn 'Umar said, "Indeed, where is [the fear of] Allah." And he wept.

And in other narrations of this story, Ibn ʿUmar bought the whole herd from the shepherd. The lesson of this story is (a foundational principle): Whoever leaves something for Allah's sake, Allah will grant him something better in return.

Anything you do – if you argued with your wife and leave her, you don't become angry with her, you forgive her, or you forgive your neighbor. Anything you do, little or a lot – for the sake of Allah: Whoever leaves something for Allah's sake, Allah will grant him something better in return.
Memorize this lesson!

Anything, you don't respond to the low word of a simpleton, or you teach someone – anything you do – or you leave something evil for Allah's sake, He (سبحانه و تعلى) will grant you something better in return.

I will conclude with this authentic story. It is about a man called Al-Mubarak Ibn Wadih.

It is said that Al-Mubarak Ibn Wadih was guarding a garden for someone. So the owner of this garden came to Wadih and said, "Give me a pomegranate."

He gave him one so the owner of the garden said to him, "You have been with me for years and you have been working in this garden – yet you cannot distinguish between the sweet and sour pomegranate?" Mubarak said, "How would I know when I have never tasted it?" When the owner of the garden became aware of this, he began asking the neighbors about this man.

He asked the neighbors about the state of Mubarak and they said, “This is a man who is virtuous. We don’t recall seeing him ever eat a single pomegranate.”

So the owner asked him, “Why do you not eat from these pomegranates?” Mubarak said, “You have not given me permission.”

When the owner was assured of the virtuousness, kindness, trustworthiness, and sincerity of Mubarak he said to him, “O Mubarak, I only have one daughter, who do I marry her to?”

He wanted to marry him his daughter but he did so in a certain manner. Look at this people, these are men, these people have Eeman.

Mubarak is a believer, and Allah guides the believer to the straight path, and casts light into their chest and heart and they see with the light of Allah (سبحانه و تعلى).

Mubarak responded, “The jews marry for the sake of money, and christians marry for the sake of beauty, and Muslims now marry for the sake of family [name] and nobility – ”

However during the time of the Messenger (صلى الله عليه و سلم) and the Companions this was not the case. Now some countries have prevented marriage [for their citizens] from other countries.

Now look, Allah has put them through trials no one has ever seen before.

Mubarak said,"and Muslims now marry for the sake of family [name] and nobility, however there are those God-fearing and righteous who marry the God-fearing and righteous – " They do not care about family or nobility, nor money, nor an expensive dowry. So look at which one you want, you either marry for family or nobility, or you marry from those who are God-fearing and righteous.

So [the owner] was delighted with Mubarak and was happy with his mindfulness of Allah – and he married him his daughter. This was from his righteousness, not corruption.

When the owner of the garden saw his trustworthiness, his kindness, and goodness, and his fear of Allah, and his mindfulness of Allah [he married him his daughter].

Because he could have eaten from the pomegranates when the owner of the garden wasn't present, but because he had mindfulness, fear, and aid from Allah (سبحانه و تعلى), and his preservation of loyalty, he was prevented from doing so.

Look, remember this lesson, Whoever leaves something for Allah's sake, Allah will grant him something better in return.

In return, Mubarak owned the garden, married the owner's daughter, and Allah granted him 'Abdullah Ibn Mubarak. We all know 'Abdullah Ibn Mubarak, the leader of [narrating] Hadith. There is not a chapter in Islam, except that he has a connection to it.

The Chapter of Jihad, the Chapter of Charity, the Chapter of Zakat, the Commanding of Good and Forbidding Evil – this is Ibn Mubarak.

May Allah have mercy upon him, and may Allah be pleased with him and those like him – the leader of Hadith.

And may the peace and blessings be upon Muhammad, and upon his family, and whoever follows him with sincerity in striving for perfection till the Day of Judgement.

THE END.



MAJOR
SIGNS

CHAPTER 17
SHAYKH MUSA JIBRIL

CHAPTER 17

Major Signs

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

We're going to discuss today, the signs of The Hour. And it's not the intent for us to [only] know signs, rather for us to prepare for The Hour by way of actions

For knowledge of the signs of The Hour – absent of preparation for it – is of no benefit, therefore it is very important for the knowledge of the signs to be accompanied by actions (i.e., preparing for The Hour)

A man asked the Prophet (صلى الله عليه و سلم) "When will the Hour be established O Allah's Messenger (صلى الله عليه و سلم)?" The Prophet (صلى الله عليه و سلم) said, "What have you prepared for it?"

The question [you should be asking], is what have you prepared for it, what have you done [to prepare for it]? Because Emaan, as understood by Ahlul Sunnah wal Jamaa'a is: Saying with the tongue, Belief in heart, and the Actions of the limbs.

[With regards to] Preparing for The Hour - It's been narrated that the Messenger (صلى الله عليه و سلم) is to have said: "When one dies, his day of judgement has arrived…"

In another Hadith, it's been narrated that the Messenger (صلى الله عليه و سلم) is to have said: Jannah is nearer to anyone of you than your shoe-laces…

So Jannah is near, as such the preparation [for one's day of judgement, i.e., death] should be on-going and constant. [And] this is our life, and what we should be doing [during it] – preparing. So the Messenger (صلى الله عليه و سلم) informed us that The Hour has signs – Minor ones and Major. The Minor signs, for the most part (if not completely) have occurred already.

From them is the emergence of the Messenger (صلى الله عليه و سلم). [It's been narrated that] The Messenger (صلى الله عليه و سلم) is to have said: I and the Last Hour have been sent like this and (he while doing it) joined the forefinger with the middle finger.

So, [it's understood that] The Hour is near, as such it's imperative that one prepare for it, because what is even more important than The Hour being near, is the fact that when one dies, his hour has arrived.

Allah (سبحانه و تعالى) says: Draws near for mankind their reckoning, while they turn away in heedlessness. Comes not unto them an admonition (a chapter of the Quran) from their Lord as a recent revelation but they listen to it while they play.

While their hearts occupied (with evil things) those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad صلى الله عليه و سلم) more than a human being like you? Will you submit to magic while you see it?"

[As discussed earlier] I will be discussing the Major Signs of The Hour – which are ten in total, however I'll summarize them, for the talk will be long if we were to stop at every single one in detail.

And the first, what the Messenger (صلى اللّٰه عليه و سلم) warned about – similar to what EVERY Prophet [before him] warned their respective nation about. What is it?

It's none other than, The False and Lying Messiah – The Dajjal. The first sign, is The Dajjal, and he is a one-eyed person, as was described by The Messenger (صلى اللّٰه عليه و سلم), in which He (صلى اللّٰه عليه و سلم) said: "…he is one-eyed, and your Lord is not one-eyed…" [And in this hadith] we find the Messenger (صلى اللّٰه عليه و سلم) also affirming that Allah has Eyes, "…and your Lord is not one-eyed…" And the greatest and most turbulent of Fitnahs, is that of The False Messiah, The Dajjal.

And we've been likewise commanded to seek Refuge in Allah from the Fitnah of The Dajjal at the end of every Salah, and some of the Scholars even go as far as to say that it is obligatory – to seek Refuge in Allah from The Dajjal: [O Allah I seek refuge in you from the punishment of hell, the torment of the grave, trial of living and dying] and from the evil trial of the Dajjal. [And] we say this in every Salah, and it is important for us to stay persistent in this.

[And] the Dajjal spreads corruption in the land, and resides within the lands for a total of 40 days
And the duration of the days differs from one another, and he will travel from region to region.

The first day will be equivalent to a year, the next will be equivalent to a month, and the next will be equivalent to a week, and the rest of the days will be equivalent to how we see the days normally. He will spread corruption in the land, and will be a means of a major trial to the people, with regards to their religion. And Allah will give him the ability to facilitate matters at an unprecedented and unheard-of rate

Why? So as to test the people, and likewise the believers.

The fitnah of The Dajjal will be general in nature, as in it will be a fitnah for everyone (believer and non-believer alike), and he will emerge from Isfahan, [approximately 400 km south of present-day Tehran] Iran.

No one will stay firm in this Great Fitnah, except who Allah (سبحانه و تعالى) has made firm. From the Fitnah [that will occur], a man will be taken to the grave of his father, and The Dajjal will strike the grave and a devil who takes the form of the man's father will emerge, and will say to the man: "O my son, follow him (i.e., The Dajjal) for he is upon the truth." [And] this wouldn't be his father, rather it would be a cursed devil.

And he (The Dajjal) has many [more] Fitnahs, such as going to desolate lands and extracting from it gold and silver, as well as the hidden treasures present within, and Allah will grant him [much wealth and prosperity] – which will be the cause of much Fitnah. And during these occurrences, the Second Sign – which is the descent of The Messenger 'Isa the son of Maryam (عليه السلام) – which will be during the time The Dajjal is spreading his corruption in the land and misguiding the people.

[And] ʿIsa (عليه السلام) will descend at the white minaret, which is located in present-day Eastern Damascus (Syria).

[And] ʿIsa (عليه السلام) will descend while being carried by The Angels, and his decent will occur around the time the people are listening to the athan for the Fajr prayer. [And] He (عليه السلام) will not lead the people in the [Fajr] prayer. It will be said to him, "Come lead the Salah O Prophet of Allah," but he will refuse – out of respect to The Messenger (صلى اللّٰه عليه و سلم) and his Ummah. And from the Mission of ʿIsa (عليه السلام) is to reside on this earth for a duration of 7 years. His first mission is to track the one-eyed Dajjal – and He (عليه السلام) finds him in present day Palestine at a location which is known as "The Gate of Ludd."

As mentioned before, the Dajjal will emerge from Isfahan (Iran) and be killed by The Prophet ʿIsa (عليه السلام) at The Gate of Ludd, which is located in present-day Palestine. And when the Dajjal sees The True Messiah – ʿIsa (عليه السلام) – he will melt, just as the salt melts within water

At which point he will be met by ʿIsa (عليه السلام), and ʿIsa (عليه السلام) will stab him with his sword and say, "I have for you a strike which you won't ever evade," as in a decisive and fatal blow – which kills the Dajjal, thereby concluding the trial of the false messiah, the dajjal.

After killing the dajjal and bringing an end to his trial and corruption, ʿIsa (عليه السلام) continues on by calling the [surviving] people to the religion of Allah, and as he is calling people to Tawheed, the third sign will appear:

And the third sign is that the barrier which was built by Dhul Qarnayn to contain Ya'Juuj and Ma'Jooj, will be destroyed – and this was warned about by The Messenger (صلى الله عليه و سلم), whereby it's been reported that he said: "Woe to the arabs…" And what he meant by this, was the status of this barrier. So the barrier that Dhul Qarnayn built will be destroyed, which will open the way for Ya'Juuj and Ma'Jooj, and they will exit in large droves (large amounts), nobody knows how many of them there are, except Allah (سبحانه و تعالى).

[How you would imagine a massive army of] Locusts.

These people (Ya'Juuj and Ma'Juuj) will then set off in the lands to cause corruption, until they reach present-day Palestine – they come across a lake, which is known as Lake Tiberias (or Sea of Galilee). And it is located in the east of present-day Palestine with an approximate volume of 4 km (or approximately 1 cubic mile) and they will settle there to drink, and upon their completion – the lake will be completely emptied!

Those of them who arrive after them [at the location of the lake], will say amongst themselves: "Wasn't there a lake here?" The lake will be completely empty. And they will continue on in their destruction and corruption in the land, and they won't enter a place except that they spread their corruption and exceed the boundaries with their oppression. And they will not leave behind anything green or dried up and shriveled on the earth (i.e., they will destroy everything).

The Messenger (صلى الله عليه و سلم) said that ʿIsa (عليه السلام) will be Divinely inspired – with regards to their sheer magnitude of numbers, and their severe oppression, that [even] he (ʿIsa عليه السلام) won't be able to defeat them: "A group of nations have emerged (Ya'Juuj and Ma'Juuj), of which no one can stand against them, so hurry to the mountain of al-Tuur…"

ʿIsa (عليه السلام) heads to the mountain of al-Tuur, while Ya'Juuj and Ma'Juuj are gathered in present day Palestine spreading corruption. He then makes Duaa' to Allah that he rid the believers of the evil [of Ya'Juuj and Ma'Juuj]. Allah (سبحانه و تعالى) thereby sends upon them a type of maggot, which attaches to their necks and kills them all in a span of one night. Look at the Almightiness and Greatness of Allah (سبحانه و تعالى).

So the corruption and misguidance [caused by Ya'Juuj and Ma'Juuj] ends in one night, by the means of one duaa [sincerely to Allah] from ʿIsa (عليه السلام). And when these individuals (Ya'Juuj and Ma'Juuj) die, their carcasses begin to expand (in size – like a balloon) and emit a foul and disgusting odor, at which point, ʿIsa (عليه السلام) makes [another] duaa' to Allah, that He rid the believers of their harm and foul odor.

Allah (سبحانه و تعالى) then sends large birds who will carry the carcuses of Ya'Juuj and Ma'Juuj, and dispose of them in a place only Allah knows.

Then Allah sends down a bountiful, pure, and blessed rain to cleanse the land from their filth, to the point that this rain will not leave a single place on the earth, except that it falls.

So the blessing is returned to the land, and it is likewise revived [by The Will of Allah] and returned to the condition it was in prior – as it was during the time of Adam (عليه السلام).

And from its blessing, is that a group of 7 to 9 individuals will be able to seek shade under the peel of one pomegranate fruit.

Thereafter, ‘Isa (عليه السلام) resides for 7 years in the lands, and fills it with justice, just as it was filled with corruption and oppression before. He breaks the cross, and kills the pigs, and calls the people to Tawheed, which results [by The Will of Allah] in the people entering into the Deen of Allah in droves. And The Messiah (‘Isa) will travel to do Hajj and ‘Umrah, and after which, [when Allah has willed] He will die (عليه السلام).

[Up until now we’ve] finished 3 out of the 10 major signs of The Hour, and after the death of ‘Isa (عليه السلام), the devil will return to his old ways of spreading corruption amongst the people. And [some of] the people will return to misguidance and corruption, and they will forget that they will die, similar to the state that we are in nowadays.

[And we need to remember that] Allah has written for every single person an appointed time for them to die. "Every soul shall taste death." [As such] much preparation must be made for that appointed day (death).

Death is a door for which everyone will enter, If only my poetry was able to describe the abode of the afterlife, The abode will be blissful if you act [in this life] in a manner pleasing to Allah.

And if you were to do the opposite, the fire [is your abode] These two abodes, of which there is no other for the person to be in [the afterlife]. So, choose for yourself which abode you would prefer.

[And this coincides with] the Sahih Hadith of The Messenger (صلى الله عليه و سلم), in which it is narrated that he said: Every one of my Ummah will enter Jannah except those who refuse". He was asked: "Who will refuse?" He (صلى الله عليه و سلم) said, "Whoever obeys me, shall enter Jannah, and whosoever disobeys me, refuses to (enter Jannah).

It returns to [the actions] of the individual, it is essential that the individual take heed and prepare for that which comes after death, because [as discussed earlier] there is no one, except that they will die.

[Moving on] To the 4th [Major] Sign [of The Hour]. And it is the sinking of cities in the east of the earth, so much so that it leaves no evidence of the city [being there previously], To the point that people will discuss and search for a city, and they will fail to find it, this is the 4th sign.

As for the 5th sign, then it is the sinking of cities in the west of the earth – cities in their entirety.

And the 6th sign, is the sinking that takes place within the Arabian Peninsula, and after it.

The 7th sign, which is a smoke that appears – which envelopes everyone And it will reach the believers, causing them a sickness similar to that of a cold.

And this smoke fills that which is between the sky and the earth. As for everyone else it will cause them extreme pain, And it will encompass the east and west [of the earth].

After, the 8th sign appears, which is the sun rising from the west – at which point the angels [which take into account our deeds] lay down their pens, [which means that] no duaa' will rise to Allah, nor will any good deed be accepted [by Allah], nor will repentance be accepted [after this point].

Allah (سبحانه و تعالى) says regarding this time: Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., arising of the sun from the west)! The day that some of the Signs of your Lord do come.

No good will it do to a good person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! We (too) are waiting."

And when the sun rises from the West, for a period of 3 continuous days – as is mentioned in some of the narrations, it returns back to rising from the East as it would normally do.

And the fear takes over amongst [most of] the people, [to the point that] no worship, prayer, or fasting is occurring, at which point.

The 9th sign appears, the emergence of The Beast, and this beast will speak to the people. And in some narrations, albeit weak ones, mention that it will stamp every individual with what he is, either a believer or disbeliever. And this beast will reside in this earth for a portioned time [only Allah Knows how long], then it dies

Then the 10th sign appears, and it is a fire which rages and flows through the lands and it follows the people wherever they are, and in a narration, it mentions that this fire emerges from the Yemeni Sea, and in another narration, it mentions the east of the earth.

However the case may be, this fire follows and trails the people wherever they are and wherever they go, and the people will be in a constant state of fleeing [this fire], to the point where all of mankind will gather in "The Gathering Point of the People of this Earth," which is Bilaad al-Shaam. Which is Bilaad al-Shaam, and when the people have gathered in Bilaad al-Shaam, Allah will send upon the people a gentle breeze, likened to silk by some, that will not be inhaled by a believer except that it kills him, until there is not a single believer left on the face of the earth

Thereafter, the Qur'an will be lifted, likewise with everything containing the name of Allah, Until only the evilest of people remain on the earth, and upon them the Day of Judgement will occur, And this is their end – likewise the end of the 10th sign which we just mentioned.

And after that, the Day of Judgement occurs, which we will discuss at a later time if Allah Wills.

However, the people, regardless of what comes to them from reminders and warnings [of the afterlife, etc.], they are not taken aback [as they should be].

Allah (سبحانه و تعالى) says: And indeed there has come to them news (in this Qur'an) wherein there is (enough warning) to check (them from evil), Perfect wisdom (this Qur'an), but (the preaching of) warners benefit them not.

And May the Salah and Salaam of Allah be upon The Messenger, His Family, and Companions.

THE END.



LAYLAT Al Qadr

CHAPTER 18

SHAYKH MUSA JIBRIL

CHAPTER 18

Laylat Al-Qadr

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

This lecture today is about Who is worthy of witnessing Laylat Al-Qadr. This is the topic of today, however I will address this more specifically near the end of the lecture. First, I will be discussing Laylat Al-Qadr, and the superiority and greatness of it, as well as the effort one should put forth to witness and take advantage of it.

Allah (سبحانه وتعالى) says in the Qur'an: Verily! We have sent it (this Qur'an) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is?

And this is directed at the Messenger (صلى الله عليه و سلم), implying the Messenger knew [when Laylat Al-Qadr was], when Allah says: "And what will make you know…" it's implying the Messenger had knowledge [by virtue of this rhetorical question]. And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months). 1000 months! If a person is worshipping Allah in Laylat Al-Qadr, his deeds and worship are multiplied 1000 month-fold – which comes out to be approximately 83 years and 4 months – and this will be as if you worshipped Allah for around 80 years.

Where are the people who claim to have a brain, yet allow this night to pass them, without standing its night in worship to Allah. So, it's a great and blessed night, where the lives and sustenance of mankind are portioned – of which are but a few of the things that take place in this blessed night. Allah (سبحانه وتعالى) says: Verily! We have sent it (this Qur'an) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is? And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months).

Therein descend the Angels and the Ruh (Jibreel) by Allah's Permission with all Decrees, Peace! (All that night, there is Peace and Goodness from Allah to His believing slaves) until the appearance of dawn. The Angels don't descend except as a mercy for the believers, and especially within this night, the number of Angels that will descend will outnumber the number of pebbles on this earth. A great and blessed night, that only a wretched and evil individual is prevented [from witnessing it].

[More than] 80 years-worth of worship is added to the book of deeds of an individual [if they witness this night standing in worship, expecting the reward from Allah]. Indeed, it is a superior night, and it was called Laylat Al-Qadr, due to its great honor and superiority.

Allah sent down the Qur'an in this night. A narration on the authority of Ibn Abbaas (رضي الله عنه), mentions that Allah sent down the Qur'an from the Preserved Tablet to the House of Honor.

The seven heavens each have Houses within them, There is Bayt Al-Ma'moor, Bayt Al-'Izza, and others, which the Angels visit – similar to how we visit the Ka'ba. For example, Bayt Al-Ma'moor is visited every single day by – as mentioned in the Hadith of the Messenger (صلى الله عليه و سلم) - 70,000 Angels, of which never visit it again, until the Day of Judgement.

Seven Heavens, each of which has a House, which 70,000 Angels visit, and never have a chance to visit again, until the Day of Judgement. Ponder and reflect over the Greatness and Might of Allah (سبحانه وتعالى), and these Angels are in a constant state of Bowing and Prostration.

The Messenger (صلى الله عليه و سلم) said: "…The heaven is creaking and it should creak, for there is no space in it the width of four fingers but there is an angel there, prostrating to Allah…" These Angels, from the moment they're created, are in a state of prostration in the heavens, bowing, praying, not raising their heads whilst Praising and Exalting Allah (سبحانه وتعالى). And when these Angels lift their heads on The Day of Judgement, they will say: "Exalted are You! We surely did not worship you as You ought to have been worshipped…" Look at that, these are the Angels of which are in the Heavens.

Ibn Abbaas (رضي الله عنه) meantions how the Qur'an was sent down from the Preserved Tablet to Bayt Al-'Izzah, and some of the scholars have weakened this narration, however some classed it as Sahih, never the less from Bayt Al-'Izzah it was revealed to The Prophet (صلى الله عليه و سلم) during the span of 23 years.

And the Qur'an was revealed within certain circumstances and during certain occurrences within this time frame, [for instance] he would be asked something, and through the revelation of the Qur'an in that instance, he would be able to respond.

So it was sent down from The Preserved Tablet, all the way down to Bayt Al-'Izzah, after which, it was revealed in parts to the Heart of Messenger (صلى الله عليه و سلم), over a span of 23 years in Mecca and Medina.

Allah (سبحانه وتعالى) says, with regards to Laylat Al-Qadr: Allah (سبحانه وتعالى) says here: "Therein (that night) is decreed every matter of ordainments." In this great and honorable night, 4 things are portioned for the upcoming year, hence why it's referred to as "The Time of Yearly Portioning." [The 4 portioned matters consist of] the matter of life and death, as in who shall be born and likewise die, and the matter of Sustenance, and the matters of calamities.

And if the person is up during the night in prayer, and he is in need of wealth, he will ask Allah, and Allah (سبحانه وتعالى) will Answer his Duaa (insha'Allah), even if a medically diagnosed barren woman stands the night in prayer and asks Allah for a child, Allah will give her.

Because The Messenger (صلى الله عليه و سلم) said in the Sahih Hadith: "Nothing changes the Qadr, except Duaa…" So if it is decreed that the woman be barren (not being able to bear children), and she stands in that blessed night in prayer and Duaa to Allah (سبحانه وتعالى) [Allah will give her], because prayer and Duaa are the means [of achieving ones goal].

And this is from the basic principles of one achieving their goal – to take all practical precautions and/or steps, and have full trust in Allah (سبحانه وتعالى). Even in death! If a person is sick, and he is nearing the time of death, and he rises up this night in prayer and Duaa to Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) Will Cure him. Allah (سبحانه وتعالى) says: Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of The Book (The Preserved Tablet). Meaning Allah (سبحانه وتعالى) can change and replace [any situation] – if one is sick (and he asks Allah for a cure), He Can Cure him. It is not too big of a task for Allah, in fact there is nothing to big or greater than Allah (سبحانه وتعالى).

If a person rises in that night (or any night) and asks Allah with a pure and content heart [Allah will grant him that which he asks for]. For the one who desires sustenance, a pious progeny, that Allah make his life long, and likewise divert any and all calamities away from him – then he should rise in worship during that night (Laylat Al-Qadr), and ask Allah (سبحانه وتعالى).

Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of The Book (The Preserved Tablet). [And this is further supplemented by] the Sahih Hadith: "Nothing changes the Qadr, except Duaa…" If it was decreed that a woman be barren, yet she makes Duaa to Allah, Allah will give and provide, Allah is The Most Generous.

He does not descend (in a manner that befits his Majesty) every night to the Lowest Heaven,
except to be asked by His slaves, and He Answer them (سبحانه وتعالى).

So, The Qur'an was sent down to Bayt Al-'Izzah, and from there, it's been said that it was then revealed to the Heart of The Messenger (صلى الله عليه و سلم) (By Way of Jibreel (عليه السلام)) during a span of 23 years while he was in Mecca and Medina.

Now, onto the necessary effort one needs to put forth during Laylat Al-Qadr. Many Sahih Hadith indicate that this night is found within the last 10 days of Ramadan. "…Witness it in the last 10 nights…" and "…odd nights…" The Messenger (صلى الله عليه و سلم) mentioned to find it in the last 10 nights, and all these Hadiths are Sahih (insha'Allah). With that, one particular Hadith mentions that the Messenger (صلى الله عليه و سلم) was inspired by Allah, to know the time of Laylat Al-Qadr by Allah, and how he wanted to inform the Sahabah (رضي الله عنهما) when it was, yet on his way to inform them, he saw two Sahabah in a quarrel, at which he point he says, "…and I then forgot about it (i.e., the time that Laylat Al-Qadr occurs)."

That being said, he said [as mentioned above], "…Witness it in the last 10 nights…" and odd nights in particular. This is what the Messenger (صلى الله عليه و سلم) said. However, we ask the one who only prays the last 10 nights, "Do you have absolute certainty that you will attain the Ajr of this night?" Maybe he will, and maybe not. A better approach than that – to witness and cherish Laylat Al-Qadr – is to sacrifice, and this night requires major sacrifice.

The Sahabah (رضي الله عنهما) when they would fast, they would be in a trench with no food! They were constantly in a state of striving in the path of Allah, and yet they still made time to pray the night of Laylat Al-Qadr.

So, given that we cannot absolutely be sure of when Laylat Al-Qadr is – which is better? The one who prays the last 10 nights only, or the one who is praying the night from the beginning of Ramadan?

With regards to the one who truly wants to witness Laylat Al-Qadr, I lean towards the one who considers every Night of Ramadan as Laylat Al-Qadr, until he witnesses the actual Laylat Al-Qadr (insha'Allah).

The first night? Treat it like Laylat Al-Qadr, and stay up in the night praying – and the same for the second and third, until with certainty you will have spent Laylat Al-Qadr standing the night in prayer (because you would have done every single night!). Because the Messenger (صلى الله عليه و سلم) said: "Whoever fasts the Month of Ramadan with Emaan whilst expecting the reward of Allah, his past sins will be forgiven." And likewise, "Whoever stands the night of Laylat Al-Qadr in prayer with Emaan, whilst expecting the reward of Allah, his past sins will be forgiven."

These are Sahih Hadith (Insha'Allah), and indicate that the aforementioned actions act as a means of extinguishing your past sins, on top of which, you will attain deeds equal to worshiping Allah for 80+ years!

By Allah, don't waste this opportunity! Consider – so that you are victorious with witnessing Laylat Al-Qadr – that every night Ramadan is Laylat Al-Qadr, and treat it as such. Only then, will you – with certainty – finish Ramadan having attained the victory of witnessing Laylat Al-Qadr, and the associated good deeds written for you.

The Messenger (صلى الله عليه و سلم) used to sacrifice tremendously in the last 10 nights. 'Aisha (رضي الله عنها) said: "When the last 10 nights [of Ramadan] arrived, the Messenger (صلى الله عليه و سلم) would tighten his waist strap," as in he would get [even] more serious and sacrifice even more, and would [increase] in his Duaa to Allah (سبحانه وتعالى), as well as filling the night with obedience to Allah, Prayer, Worship, Recitation of the Qur'an, and Dhikr. All these are things one can spend the night doing, such that he doesn't miss out on worshipping Allah on Laylat Al-Qadr.

And he would waken his family. If one has kids, he can wake them up and raise them up on this habit, and likewise his wife, he can wake her, and that way the whole family will pray the night, and make Duaa to Allah (سبحانه وتعالى), lest Allah (سبحانه وتعالى) save them from all calamities, sufferings, and hardships – and no one can save them from such, except Allah (سبحانه وتعالى)

Now, I will circle back to my initial statement of, "Who is worthy of witnessing Laylat Al-Qadr." I know one of the brothers, who considered and treated every night as Laylat Al-Qadr, and persisted on this mindset and approach his entire life. Not a single night of Ramadan passes, except that he spends it standing up in prayer. He saw in a dream – of which is a means of glad tidings – that there was a knock on his door, so he opened it, and the person at the door said to him, whilst holding papers and pencils: "Where is the one who is worthy of Laylat Al-Qadr?" This is a glad tiding for this brother, implying that Allah accepted his Duaa [of witnessing Laylat Al-Qadr], and the person with the papers and pencils, implying that it has been written for him.

This is how the person should be, always consider every night of Ramadan as Laylat Al-Qadr. Ramadan is a blessed month, filled with many blessings, and it differs from all the other months. Its days are numbered; however, its benefits are many.

The slave can increase his Emaan in this month, likewise his wealth, blessings, and progeny. The superiority and honor of Laylat Al-Qadr is unforgettable, and its name points to its grandeur (Qadr), status, and great honor.

And we should not forget all of this, such that we don't miss out on the victory of witnessing Laylat Al-Qadr [whilst worshipping Allah]

And may the Salaah and Salaam of Allah, be upon Muhammad, and upon his Family, Companions, Brothers, and whoever follows him with sincerity in striving for perfection till the Day of Judgement.

THE END.

ENVY

CHAPTER 19

SHAYKH MUSA JIBRIL



CHAPTER 19

Envy

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

The topic of my lecture today is about a disease from the diseases of the sinful hearts, and it is Envy.

Envy is hoping for the discontinuation of the blessings others have. And taking it (the blessing) from its owner, and it does not does not suffice (for the envious one) that they desire (a blessing) like it – rather they wish that this blessing is removed from other(s) who have it. A blessing Allah has Bestowed upon someone else, the envious one not only desires it – they also
desire its removal from its owner.

There is also Ghibta, and it is the opposite of Envy. Ghibta is praiseworthy, the Messenger (صلى الله عليه و سلم) said: "Envy is justified in regard to two types of persons only: a man whom Allah has given knowledge of the Qur'an, and so he recites it during the night and during the day…"

Like the traveler, he is always reciting the Qur'an. And the second: "…and a man whom Allah has given wealth and so he spends from it during the night and during the day." A wealthy man spends of the wealth that Allah gave him – he gives to the poor, he feeds so and so and provides clothing for so and so. This is all from the blessing of Allah (upon a person).

This is called, “I want the wealth like that of this man, so that I can give in charity.” This is Ghibta. Likewise, “I want to memorize the Qur'an like so and so, and learn it so I can teach it and read it during the night and during the day.” These people are Al-Maghbutah (i.e., the ones who have Ghibta).

As for Envy (hasad), then it is from the diseases of the sinful and hateful hearts. The body becomes ill, it has illnesses and many ailments that a person can recover from. However, the diseases of the hearts are more, yet we tend to care not about them – and for that reason it’s so prevalent amongst people. There are many diseases in the hearts, and we will meet Allah a day that wealth nor progeny will be of any benefit – the Day of Judgement. Nothing will be of benefit on that day, except one thing – "But only one who comes to Allah with a sound heart."

The diseases of the hearts are many, and it should constantly be remedied, always and forever. The diseases of the hearts are many and are extremely dangerous – they lead a person to Hellfire if they are not rid of them. Like the disease of [having] doubts, and having bad assumptions, and arrogance, or pleasing people, and scorning others, and grudges, and ill will, and [following] desires, loving others (or things) more than Allah, and being scrupulous or obsessed – this is what we suffer from, hardness of hearts, loyalty for other than Allah (سبحانه و تعالى), immorality, perversity, hypocrisy.

So, the diseases of the hearts are many, no one will be free of [being afflicted with] them.
However, they should get rid of them, and getting rid of them is easy.

The way to curing the heart is like curing the body, it is very easy. Like what Allah (سبحانه و تعالى) mentioned, short Surahs that you read and memorize and contemplate upon – [doing so] will help you and cure you from what you have of envy [by The Will of Allah]. It does not only cure one from envy, and [other] diseases, but it will also make you fearful of Allah.

A small Surah will protect you. And it is: (Surat Al-Falaq). "Say, "I seek refuge in the Lord of daybreak; From the evil of that which He created..."From all the evil people, and their harm – everything that Allah created, we seek refuge in Him from them.

"...And from the evil of darkness when it settles..."
From the evils of the night throughout the night, you seek refuge in Allah from it.

"...And from the evil of the blowers in knots..."
Meaning the magicians. There are magicians, and sihr [black magic] is real. So, you seek refuge in Allah [by reciting] this Surah: "Say, "I seek refuge in the Lord of daybreak; From the evil of that which He created; And from the evil of darkness when it settles; And from the evil of the blowers in knots..."

And the end, [The Surah] finishes with:
"...And from the evil of an envier when he envies."

This single surah protects from all of these things. Add to this the Ayah of Al-Kursi, and the last two verses from Al-Baqarah, and Al-Fatiha – which has 73 names.

[All] praise is [due] to Allah, Lord of the worlds.

We read it in every Rak'a from all the Rak'at of the Salah. This is very important. This protects you from everything – it purifies the body and its ailments, as well as the heart and its diseases.

Have patience upon the plot of the envious one; For your patience brings his demise; For fire will consume itself if it finds nothing to burn (i.e., if the envious one is not able to harm with their envy, they will only end up harming themself).

On the importance of the heart and its purification, Allah does not accept any heart but a pure and clean one.
"The Day when there will not benefit [anyone] wealth or children but only one who comes to Allah with a sound heart." Reported by Nu'man Ibn Bashir (رضي اللّٰه عنه), said, The Messenger (صلى اللّٰه عليه و سلم) said: In the body there is a piece of flesh, and the whole body is sound if it is sound, but the whole body is corrupt if it is corrupt. It is the heart.

What is it? The heart. If it is pious, the body follows. For your deeds are not accepted if you are envious, or you have doubts in the Ayat of Allah and the Qur'an, and what the Messenger (صلى اللّٰه عليه و سلم) came with. This is not acceptable.

If the heart is pious then the body follows it in piety. As it is said, the heart is the king of the limbs – therefore if it is pious, then the limbs/body will follow suit.
In the body there is a piece of flesh, and the whole body is sound if it is sound, but the whole body is corrupt if it is corrupt. It is the heart.

The heart is extremely important in Islam. Everything that we believe in resides in the heart, i.e., our Eeman – it is of the unseen. Its location is the heart. The Messenger (صلى الله عليه و سلم) said: "Verily Allah does not look to your bodies nor to your faces…" - On the Day of Judgement He does not look at your faces or bodies – are you ugly or handsome – or the bodies, weak or strong – nor to your wealth or its amount.

"…Rather He looks at your deeds and your hearts."
If the heart is sound, then the subsequent actions will follow suit [in piety]. Allah (سبحانه و تعالى) mentioned: O My servants, it is but your deeds that I record for you and then recompense you for (on the Day of Judgement).

Verily Allah does not look at our faces nor bodies, nor wealth, rather He looks at the hearts and actions (deeds).

Arrogance is a quality from the qualities of Iblees - the accursed one. When Iblees envied Adam (عليه السلام), and he refused to prostrate to him – this was the first sin Allah was disobeyed with in the heavens. And it was Iblees's refusal to prostrate to Adam after Allah had commanded him.

And likewise, the first sin that was committed on the earth was also due to envy. And it was when Qaabil envied Haabil, which lead him to murdering his brother.

The Messenger (صلى الله عليه و سلم) mentioned in a Hadith: "…And two will never be gathered in the heart of a slave: Faith and envy." [It is not possible that] A believer [be someone] who envies people, because envy is a blameworthy matter, and only the foolish ones have it.

However, most people nowadays envy others for what Allah has blessed them with out of His Bounties.
The Messenger (صلى اللّٰه عليه و سلم) said:"There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the `shaver` (destroyer) that shaves (destroys) religious commitment; it does not shave hair..."

Meaning, there will not be religious commitment to those who hold envy, except those who Allah (سبحانه و تعالى) has mercy upon.

So envy, is blameworthy and loathsome. There is also the evil eye – it shoots an arrow at a person and kills him. The evil eye – that comes out of the eye can kill a man. [It is reported that] The Messenger (صلى اللّٰه عليه و سلم) said: The [evil] eye enters a man his grave...So, if an evil person has an evil eye and he does not say: "May Allah bless (Allahuma Barek)" for that which he sees, then it is just as the Messenger (صلى اللّٰه عليه و سلم) said: "The [evil] eye enters a man his grave..."

If a man looks to another man, and likes what he sees, and saw his strength, and saw his ability, and saw his beauty, and does not send blessings upon it – because we have been commanded to send blessings. The believing individual, when he sees something in himself, or in his children, or his wealth – he sends blessings upon it.

Allahuma barek ʿAlayh/ Allahuma Barikhu, he should mention the word of blessing (barakah) upon it – BarakAllah. It should always be mentioned by the tongue. [It is reported that] The Messenger (صلى اللّٰه عليه و سلم) said: "The eye is evil."

Everyone one of us has an [evil] eye. The eye can release an arrow and kill whoever it hits.And it can immobilize the strong camel– so its owner will slaughter it and it will enter the pot (to be eaten). The [evil] eye enters a man his grave, and enters the camel [into a] pot.

This is forbidden in Islam. The Messenger (صلى الله عليه و سلم) forbade certain things, of them, is what is reported that He (صلى الله عليه و سلم), is to have said: Avoid jealousy between yourselves, do not harbor hatred between yourselves, do not bear enmity against one another, do not sow division amongst yourselves, and be fellow brothers and slaves of Allah. Muslims are brothers of one another, if one part of the body complains of pain the rest of it follows in a fever. The believers to one another are like a single structure joined firmly. This is how we Muslims should be to one another. However, look to the state of Muslims now.

The Messenger (صلى الله عليه و سلم) was asked about the best of people: "It was said to the Messenger of Allah (صلى الله عليه و سلم): 'Which of the people is best?' He said: 'Everyone who is pure of heart and sincere in speech.' They said: 'Sincere in speech, we know what this is, but what is pure of heart?' He said: 'It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.'" This is a man of Taqwa, a man who is fearful of Allah; And the [evil] eye is real. Some of the reports say: "If anything were to overturn [By The Will of Allah] the Divine decree it would be the evil eye."

All of these diseases stem from the diseases of the hearts. "Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind]."

This is what we mentioned. And from what Allah mentioned in the Qur'an – from lessons and stories. It is a reminder for whoever has a heart, for whoever has a mind and hears and accepts admonishment, and follows the best of speech – this is it. For whoever has a heart or who listens and follows these matters is a witness to that; he is not heedless of these matters.

[This is a story] From the Isra'iliyaat – which there is no harm in mentioning. Musa (عليه السلام) passed by a man who was sitting crying from distress. Musa (عليه السلام) asked him: What's wrong? What has caused you to weep?

The man said, 'The cow of my neighbor produces milk for two buckets. And my cow produces milk for only one bucket.' Musa (عليه السلام) said: 'I will pray to Allah for you that you milk your cow up to two buckets like your neighbor's cow.' The man said, 'No! I do not want that.'

Musa (عليه السلام) said, 'I will pray to Allah for you that you milk your cow up to three [buckets] - And he (his neighbor) has two' - The man said, 'No.' Musa (عليه السلام) said, 'Then what do you want?' He said, 'I do not want milk for me nor him.'

So he wants to cut the matter from its roots. He neither wants milk for himself from his cow, nor for his neighbor. This is envy. Envy and evil eye are very similar. Envy's harm is more however, for the evil eye harms only when it sees. Envy is only for [what a person] hears. For example, I am in America. I hear about someone who has wealth, and children and other things (from another place), the harm of envy could reach them.

As for the evil eye, then it only afflicts what it sees. And envy is [more] general – and these are all diseases of the hearts.

And Allah (سبحانه و تعالى) is Generous. If He wanted to Give everyone wealth He would have done so.
Allah (سبحانه و تعالى) says in the Qur'an: [It is reported that] The Messenger (صلى الله عليه و سلم) said in a Hadith narrated by Anas – (regarding the uprightness of the heart and tongue and the importance of the heart in Islam, because the pillars of Eeman lie within the heart).

The Eeman of a slave will not be sound until his heart is sound. And his heart will not be sound until his tongue is sound.

Therefore, the heart and tongue play an important role in Islam, and may the peace and blessings be upon Muhammad, and upon his family, his companions, and whoever follows him with sincerity in striving for perfection till the Day of Judgement.

THE END.

AWLIYA' OF ALLAH

CHAPTER 20

SHAYKH MUSA JIBRIL

CHAPTER 20

Awliya' of Allah

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

The topic of today is titled, "Who are the Awliya of Allah?" The Awliya of Allah are the ones near to Him. They are the ones who draw near to Him, by means of their obedience to Him - in everything He has Commanded. And they hasten to do good deeds. Allah (سبحانه و تعالى) described them in His book: No doubt! Verily, the Auliya' of Allah [i.e., those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.

Those who believed (in the Oneness of Allah-Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world (i.e., righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allah, this is indeed the supreme success. For the Awliya' of Allah are the ones who fear Allah, and perform that which Allah commanded from the obligatory acts of worship, and they avoid that which He forbade them from. And [having] taqwa of Allah – is [having] fear of Allah

As one of the Salaf has described (رضيه الله عنهم أجمعين):
Actions done in the obedience of Allah upon the guidance of Allah, with the hope [and expectation] of attaining reward from Allah.
This is Taqwa of Allah (سبحانه و تعالى).

And the ones who are owners of this [characteristic] - the fear of Allah - are the Awliya' of Allah (سبحانه و تعالى).
Allah says about them: Verily, those who are Al-Muttaqun, when an evil thought comes to them from shaitan (satan), they remember (Allah), and (indeed) they then see (aright).

If the shaitan comes to them in a matter, they remember the Hereafter, and they remember that they will stand before Allah on the Day of Judgement, their hearts tremble and become fearful – out of fear from Allah's punishment.
It is then the hearts are penetrated with fear.
They are also the ones that Allah (سبحانه و تعالى) mentioned in the Quran Al-Kareem: Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We have bestowed on them.

These are the believers, the ones whom Allah loves – He Defends them in this life, and gives them that which they desire. And in the Hereafter, from them are those who achieve Al-Firdous Al-A'laa (the highest level of Paradise).

And Allah (سبحانه و تعالى) has declared war upon those who oppose them.

And Allah (سبحانه و تعالى) has mentioned them, those who fear Allah, the humble ones…Those who believe (in the Oneness of Allah- Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest.

And He mentioned in another Ayah: Allah has sent down the best statement, a Book (this Quran), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it).

Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He guides therewith whom He pleases and whomever Allah sends astray, for him there is no guide.

It is narrated by Al-Bayhaqi, that the Prophet (صلى الله عليه و سلم) said in a Hadith Qudsi, that Allah (سبحانه و تعالى) said: And by My Might, I will not combine for My slave two fears and two safeties. If he fears Me in this life, I have granted him safety in the Hereafter. And if He feels safe from Me in this life, I will strike fear in him in the hereafter.
This is a hadith Qudsi, Narrated by Al-Bayhaqi.

An Arab came to ʻUmar ibn Al-Khattab (رضوان اللهِ عليه) and said: "Oh ʻUmar [who is] rich in good, you have been rewarded Paradise, shelter (with clothes, etc.) my daughters and their mother, and I swear by Allah that you will do so." ʻUmar is just – like how those in charge of the affairs [of the Muslims, i.e., Rulers] are meant to be, and how the Awliya' of Allah (سبحانه و تعالى) are.

"And if I do not do so what will be of it O' Arab?"
He said: "Then Abu Hafsa ('Umar's kunya), I will leave..."
'Umar responds to this Arab in jest, and said: "And if you leave then what will be of it?"
The Arab said: "I swear by Allah, that you will be asked about my affair on the Day of Judgement, on the day where our good deeds are given [to others whom we've wronged]. And the position of the one being asked is either to Hellfire, or to Paradise. And do you think O' 'Umar that you will not be asked about me on the Day of Judgement? The Messenger (صلى الله عليه و سلم) said: All of you are guardians and are responsible for your subjects."
When 'Umar (رضيه الله عنه) heard this, his heart trembled and he began to weep until his beard became soaked.
And he said to his assistant: "O' young man, give him my shirt, for I swear by Allah it is all that I own, And I do not give it out of any shame, but only out of fear from that Day."

This is how the Awliya' of Allah are. This is how the ones in charge of peoples' affair (i.e., rulers), ones whose hearts tremble in fear out of fear of Allah are.

The kings of Persia and Rome trembled in fear from 'Umar رضيه الله عنه. And he is the one who wiped out the roman empire, as well as the persian empire. And look at this Arab how he spoke to 'Umar in such a manner – the leader of the believers.

These are the true leaders of Muslim affairs – the ones who should be given ba'ya (i.e., pledge of allegiance from the Muslims). Kisra (king of Persia) would shake on his throne from fear. And the soldiers of Rome feared him رضيه الله عنه.

The believer, if he is reminded of Allah, his heart trembles, and if he is told to fear Allah, he fears Him. [And] the believer is always in a state, between hope and fear [in Allah].

And ‘Umar, this guardian of affairs [of the Muslims], is how the rulers of the Muslims should be. Not like what we have today from the rulers, and those that aid them from those who transgress [the boundaries of Allah], as well as the heretics.

The Prophets without a doubt are the best Awliya’ of Allah, then the ones who follow them in succession, from the likes of Abu Bakr, ‘Umar, as well as all of the Companions (رضوان اللّٰهِ عليهم). You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad (صلى اللّٰه عليه و سلم) and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma’ruf (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden…

And then the rest of the Sahaba (رضوان اللّٰهِ عليهم) and like those who came after them – whoever followed them with sincerity [while striving for perfection], until the Day of Judgement. As Allah (سبحانه و تعالى) says: And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who follow them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

The Awliya' of Allah are those close to Allah in obedience to Him – and in everything He has Commanded (سبحانه و تعالى), and they rush to do good deeds. Who believes in Allah? The ones who fear Allah, the Awliya', the submissive ones (to Allah). Whoever is a believer – who fears Allah – is a Wali (ally) of Allah. And Eeman in Allah as a Rabb [e.g., The Creator, the Provider], and Eeman in His Names and Attributes, His Angels, His Books, and His Messengers – that Allah is the only One deserving of worship. Eeman is everything Allah has Commanded, from the compliance of His commands, and the avoidance of sins – this is Eeman.

These believers, are those who are chosen by Allah (سبحانه و تعالى). Allah declared that whomever opposes these Awliya', (just like how today they are opposed, fought, and killed, all around the world), the Prophet (صلى الله عليه و سلم) said in the Hadith regarding the Awliya': "Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him.

When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him."
This is a Hadith Qudsi, narrated in Al-Bukhari.

Ash-Shafi'ee (رحمه الله) said with regards to the Awliya' of Allah, are the ones who submissive and fearful of Him: "If the scholars are not the Awliya' of Allah, then Allah has no Awliya'."

And (O Muhammad صلى الله عليه و سلم) give glad tidings to the Mukhbitin [those who obey Allah with humility and are humble from among the true believers of Islamic Monotheism].

Allah describes them (The Mukhbitin) in the Quran: And (O Muhammad صلى الله عليه و سلم) give glad tidings to the Mukhbitin [those who obey Allah with humility and are humble from among the true believers of Islamic Monotheism].

Allah describes them further in the Quran: Whose hearts are filled with fear when Allah is mentioned; who patiently bear whatever may befall them (of calamities); and who perform As-Salat, and who spend (in Allah's Cause) out of what We have provided them.

The Wali is from Wilayah, which is closeness. And Al-'Aduw is from farness. And the Wali is the Mutaqarib (the one strives to come closer) to Allah through righteous actions in everything Allah commanded from righteous actions, and the best of sayings. And the Awliya' of Allah differ in status, and are not confined to one level. Their level is dependent on their closeness to Allah through their actions.

The closer the believer is [to Allah], the greater his Wilayah is.. [Such as] those who race in doing good deeds.

Even if a person changes his ways [from previous habitual sinning], and he commits to worshipping Allah, [and he does so] until his heart becomes completely white – fully white with no darkness, just as the Prophet (صلى الله عليه و سلم) said about the heart when it becomes [white]: "…White like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure…"

This is what the Messenger (صلى الله عليه و سلم) is reported to have said. And from among the hearts are those that are heedless… O' Heedless one, who has a reminder in The Lord of Time, If you were in a slumber [of heedlessness], then then the Lord of Time is always awake, How many from the oppressed call out to you for help, from the prisoners and those killed, While not a single person [even] shaken
[at their call]

[So] the Awliya' of Allah are divided into two ranks as the Qur'an indicates. The first rank is Al-Muqtasidin, the ones who performed the Wajib – what Allah has ordained upon them – and left the forbidden. Al-Muqtasid is the one who performs that which Allah commanded – fulfills it completely, and completely avoids disobeying Allah.

One of the Sahabah (رضوان اللهِ عليهم), An-Nu'man Ibnu Qaufal said to the Messenger (صلى الله عليه و سلم): "O Messenger of Allah, if I pray the obligatory prayers and treat as lawful what has been made permissible (by the Shari'ah) and deny myself that which is forbidden will I enter Paradise?" The Prophet (صلى الله عليه و سلم) replied "Yes." So Nu'man said: "By Allah I will not add nothing to it."

This is the rank of Al-Muqtasiden. There is a higher rank than what was mentioned, and that is the second rank, which is that of the Muqarrabin – the rank of the Awliya' of Allah – the rank of Al-Mukhbitin [those who obey Allah with humility]. The ones who are enduringly increasing in the worship and obedience of Allah.
"My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him."

The ones who belong to this rank continue to draw nearer to Allah through obedience until Allah (سبحانه و تعالى) loves them.

And Allah (سبحانه و تعالى) explained in detail in His book: Then We gave the Book (the Qur'an) for inheritance to such of Our slaves whom We chose (the followers of Muhammad صلى الله عليه و سلم).

Then of them are some who wrong their ownselves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Qur'an), that is indeed a great grace.

These are the slaves who belong to the second rank, and it is the foremost rank. All who belong to both ranks enter Paradise without enduring the Reckoning – however, their level in Paradise differs. As Allah (سبحانه و تعالى) said: For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.
This is the rank of the ones who draw near to Allah سبحانه و تعالى.

Al-Khashya from Allah is fear of Allah with knowledge. Khashya, is fear of Allah with knowledge. Fear of Allah is for all believers, and Al-Wajal is for the beloved ones, the close ones [to Allah].

'Aisha رضوان الله عليها said, when she asked the Messenger صلى الله عليه و سلم about this Ayah: And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning). 'Aisha said to the Messenger صلى الله عليه و سلم, "Are these who fornicate, and steal, and drink alcohol?" He said, "No! O daughter of the Siddique, they are those who pray, and fast, and practice charity, and fear Allah, and they are afraid that (their good) deeds may not be accepted (by Allah) from them.

This person is always in a state of fear, afraid of Allah سبحانه و تعالى always...[It was people like this in the past] The Mukhbiteen, the Wajileen (those who have Wajal), the Tuqa (those who have Taqwa of Allah), who were the guardians of affairs (i.e., the rulers).

Of them, 'Umar ibn 'Abdul- 'Aziz, one of the Khulafa' (leaders) of the Muslims – similar to 'Umar ibn Al-Khattaab - his greatest characteristic was intense fear of Allah سبحانه و تعالى. These are the Awliya' of Allah, these are the ones deserving of being given the pledge of allegiance, and the ones who should be defended, they are the ones who fear Allah. 'Umar's greatest characteristic was his intense fear of Allah سبحانه و تعالى. [Some Muslims] came to his wife and asked her, "Tell us about the state of 'Umar, what was he like?"

She said, “He did not [necessarily] pray nor fast more than you. However, I have not seen anyone more intense in fear of Allah than ‘Umar.”
Listen to this story…
“By Allah, when he was with me in bed, he would suddenly remember the reality of the hereafter, and he'd get up and leave me as he wept. Just as if he was a bird who had fallen into water, convulsing right and left.”
[He would be] deeply shaken by the intense fear and Wajal from Allah.
“So I would place the cover on him and leave”
This is the fear of Allah, this is Al-Wajal. These are the ones who deserve to be guardians (i.e., rulers) of the Muslims.

Abi-Rafi’ رضيه الله عنه, he was with the Messenger صلى الله عليه و سلم, he speaks of an incident: “I was with the Messenger (صلى الله عليه و سلم) until we passed by Al-Baqi’ (i.e., the graveyard in Medina). While we were moving the Messenger (صلى الله عليه و سلم) said: 'Fie on you, fie on you!'” Abu Rafi’, the servant of the Messenger said, “I slowed down.”

So the Messenger said, 'What is the matter with you? Keep up!' I said: 'Is there something that I did wrong?' He said: 'Why are you asking that?’ I said: 'Because you said: "Fie on you" to me.' He said: 'No, not you. Rather, this is the grave of so and so – whom I had sent to collect Zakat from the tribe of so-and-so, and he stole a Namirah (i.e., a cloak) and now he is clothed with something similar made of Fire.'"
The man, the Sahabi, stole a cloak during the [war booty] of Khaybar. And now he is clothed with something similar made of fire.

So my question is, what [then], is the state of these rulers, the tughat (pl. of Taghoot), the traitors – the ones who stole the lands and all the good within them, and those who aided them from the [sell out] scholars of the palace.

Now look to our flock (i.e., the subjects, the ones whom the rulers are entrusted to serve and protect), how much they are suffering...

Ask the night and day about them; How the women and virgins lingered; How the suckling baby lost his mother; And how people were fuel for a fire; They were brought out of their homes naked; They ask for release out of fear of death; They wear the night, [and] When morning comes, they wear the day.

This is the state of our flock now – the state of Muslims everywhere. And we ask Allah for safety, for He is the Guardian of all affairs, and is Able over everything.

The Messenger (صلى الله عليه و سلم) was asked about reaching the state of Taqwa. Striving for the righteousness of the heart is the priority. For this vessel that is in the body, whereby the whole body is sound if it is sound, and the whole body is corrupt if it is corrupt. The Messenger (صلى الله عليه و سلم) was asked one day, 'Which of the people is best?' He said: 'Everyone who is pure of heart and sincere in speech.' They said: 'Sincere in speech, we know what this is, but what is pure of heart?' He said: 'It is (the heart) that is pious (i.e., God fearing) and pure, with no sin, injustice, rancor or envy in it.'"

This is the path of Al-Mukhbiteen, the path of Al-Awliya', the path of the Pious.

It is upon those who believe to follow such people in the Ummah – and not hold hatred or malice or curse the ones who have believed, like some people do towards the Companions or those who have preceded us (in righteousness). And it is upon the true Muslim that his tongue holds no ill speech against Al-Mukhbiteen – the Awliya' of Allah.
Nor in his heart.

And Allah (سبحانه و تعالى) commanded us in His Book, Saying: And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

And this is a warning from Allah (سبحانه و تعالى) to all those who oppose and oppress Ahlus-Sunnah, and those who fight the Awliya' of Allah in every place. You will not find a nation from all nations of the world, especially the so-called nations of Islam, except that they have declared war on the religion of Abu-Bakr and Umar رضوان اللّٰهِ عليهم.
And Allah (سبحانه و تعالى) said in the Hadith Qudsi:
"...I will declare war against him who shows hostility to a pious worshipper of Mine..."

Allah (سبحانه و تعالى) has declared war upon those who opposed and oppressed His Awliya', for Allah Loves His Awliya'. And He will Hate whoever His Awliya' hate, and declare war against them. And there is no doubt that whoever Allah declares war upon is doomed in this life and the next. And whoever Allah loves is saved in this life and the next.

And May The Peace and Blessings of Allah be upon Muhammad, His Family, His Companions, His Brothers in faith, and those who follow them [all] with sincerity, until the end of days.

THE END.


PONDERING
UPON THE QUR'AN
CHAPTER 21
SHAYKH MUSA JIBRIL

CHAPTER 21

Pondering Upon the Quran

All Praise is due to Allah [alone], we praise Him, seek His Aid [in our affairs], His Guidance, and His Forgiveness. And we seek Refuge in Allah from the evil within ourselves, and from our evil actions. Whosoever Allah Guides, then surely, he is Guided. And whosoever Allah Misguides, then he will never find anyone to guide him. And I bear witness that there is no deity worthy of worship, but Allah alone, without any partners [in His Lordship and Worship]. And I bear witness that Muhammad (صلى الله عليه و سلم) is His Slave and Messenger.

O mankind, be dutiful to your Lord, Who created you from a single person, and from him, he created his wife, and from them both He Created many men and women. And Fear Allah through Whom you demand your [mutual] rights, and [do not cut the relations of] the wombs (kinship). Surely, Allah is Ever and All-Watcher over you.

O you who believe, keep your duty to Allah and Fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صلى الله عليه و سلم), has indeed achieved a great achievement.

AS FOR WHAT FOLLOWS;

Verily, the most truthful of speech, is The Speech of Allah And the best guidance, is The Guidance of Muhammad (صلى الله عليه و سلم). And the most evil affairs are the newly invented matters, and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.

All praise is due to Allah, and may the Salah and Salam be upon Allah's Messenger,

Today's lecture is about an Ayah, and I swear by Allah, if you truly contemplated it with me, you will be the happiest in this life, and Allah will make you happy in the Hereafter. We will soon discuss the Ayah, but first – let us discuss [the meaning of] Tadabur

What is tadabur of the Qur'an?

After we understand this we will go over the Ayah I am referring to.

The goal of having tadabur of the Qur'an is understanding it – understanding what is being read.

He [who reads it] knows the meaning and grasps it,

and he treats the Qur'an as if he was living with it, as if it came down to him (i.e., he applies everything he reads from it in his life).

Allah (سبحانه و تعالى) commanded us to do tadabur.

Verily, the most tr tadabur. The west says that Muslims don't read. This is not true. The people who read most are the Muslims.

Muslims read more than any other nation because they read the Qur'an – and it is the knowledge and speech of Allah.

This is different then what they read, whether it's fiction or non-fiction, stories and tales or fables. We read the Qur'an. There is no house, whether in Ramadan or outside Ramadan – except that the whole Qur'an is recited once or twice a month.

We read the speech of Allah. And reading the Qur'an is superior than reading anything else. So, Allah (سبحانه و تعالى) commanded us to make tadabur of the Qur'an,

Allah (سبحانه و تعالى) also criticized those who do not make tadabur of the Qur'an – the polytheists being among them. The Qur'an challenged the Arabs (during the time of the Messenger صلى الله عليه وسلم),

Then do they not reflect upon the Quran, or are there locks upon [their] hearts? Either they reflect upon the Qur'an, or their hearts are blinded.

Ibn Mas'ud (رضي الله عنه) said, "Whoever desires the knowledge of those who came first and last – then let him reflect upon the Qur'an."
Qur'an.

Knowledge is not what most people say and read nowadays, it is as Ibn Mas'ud (رضي الله عنه) said.

Ibn Al-Qayyim also says, “Reading one Ayah with contemplation is better than reading a Khitmah (recitation of the whole Qur’an) with no contemplation.” If you do not read this Qur’an meaningfully, without contemplation – it will not benefit you in anything. The Qur’an always needs to be reflected and contemplated upon, and the meaning needs to be understood.

It is narrated that Ibn ʿAbbas stood the night in prayer reflecting upon one Ayah only. Some people do not finish reciting the Qur’an in a span of two to three years, why?

Because they are reflecting upon it – stopping after every Ayah and contemplating its meaning.

The Ayah that Ibn ʿAbbas stood a full night in prayer reading is,

The goal for reflecting upon the Qur’an is to understand the meaning, to live by it – as if the Ayah descended upon the one reading it.

The Messenger (صلى الله عليه وسلم) stood the night in prayer reflecting upon one Ayah,

Reflecting upon the Qur’an is beneficial,
Those who have believed and whose hearts are assured by the remembrance of Allah.

A person cannot find assurance or tranquility except by reading the Qur’an – he understands the meaning and is humbled by it – his body trembles when he reads it. It increases Eeman and benefits the heart, and adds to the pleasantness of [reading] the Qur’an.

The Qur'an has a sweetness and pleasantness to it, it takes root [in the heart] – for it is the speech of Allah (سبحانه و تعالى). Everyone who reads the Qur'an should understand its meaning.

As for extrapolating (i.e., evidences/proofs) – that is left to the scholars. Because the majority of everything that happens is included in the Qur'an,
We have neglected nothing in the Book…
Nothing happens in this world, on this Earth – everything under the Sovereignty of Allah, except by the will of Allah (سبحانه و تعالى).

Even all these transgressions, corruption, and wickedness, are by the permission of Allah
(سبحانه و تعالى).

The scholars have divided the occurrences of things into two. The Shari'i Will – and it is associated with what is commanded and prohibited.
Like fasting, and abstaining from fawahish (immoralities) and avoiding them, and avoiding the impermissible.

The Command of Allah (سبحانه و تعالى) is the Shari'i Will – Allah loves this. Allah loves for the believer to have this. When He Ordained prayer,
And I did not create the jinn and mankind except to worship Me.

Allah created us to worship Him. Allah wants whoever is on this Earth to worship Him. This is the Shari'i Will.

Allah Loves this, regardless if it happens or not – because some people obey Allah while others do not.

The second will is the Universal Will, everything that Allah decreed – whether He Loves it or does not Love it. And He does not approve for His servants disbelief. Allah does not approve for them disbelief, however they approved it for themselves. It happened by Allah's permission, however Allah (سبحانه و تعالى) does not approve of it.

Abu Hanifa once asked Zain Al-ʿAbideen (رضي الله عنه), "Has our Lord approved of sins?"
Abu Hanifa is shocked from all the wickedness, transgressions, and bloodshed in the world. Does this happen despite Allah knowing of it?

Is He disobeyed without His permission? No, nothing happens except with His permission.

Allah does not approve of it, but it did not happen except with His permission. If Allah (سبحانه و تعالى) wills for something then it is Be, and it is. The Universal Will must – and will happen. The Shari'i Will does not necessarily happen.

The difference between the two Wills is that one must happen, while the other does not always happen due to some people obeying and others disobeying.
This is the Universal and Shari'i Will.

Allah (سبحانه و تعالى) created humankind to Test them. And there are trials, as mentioned in the Ayah previously, Allah (سبحانه و تعالى) does not leave the believers in their present state until He tests them.

It is said that there was a town that had a beautiful girl called Leylah. All of the boys proclaimed that they loved her and she them. Everyone said they love Leylah. They all declared a connection with her, yet Leylah did not recognize anything of it. Not a single one of the boys was truthful.

Just like the different sects we have today, seventy-three sects [that emerged] from the ʿUmmah of Dawah. The ʿUmmah that answered the call of the Messenger (صلى الله عليه وسلم). Seventy-three, all in Hellfire. They pray in front of you, beside you, behind you – or are calling to the prayer.

Allah (سبحانه و تعالى) does not leave people until He Tries them. Allah does not leave humankind in their present state until He separates the evil from the good.
Allah already knows the evil from the good, 50,000 years before He Created Adam.

He knows, yet He Proves to us [the truth of ourselves] when we are tested, and the angels write down our actions. For this reason, Allah (سبحانه و تعالى) tests humankind with trials.

And people during times of calamity are of different types. Most become angry and say, ʻWhat did I do? What did I do so that Allah has done this to me?ʼ

And sometimes there is anger against Allah in the heart, and this takes them out of the folds of Islam, and they turn away from Islam, and are lead to disbelief.

There is also anger in speech, like asking for the destruction [of oneself] and despairing. And some women slap their cheeks, tear their clothes, and pull out their hair.

The other type of people is those who are patient. Indeed, Allah is with the patient. Allah saves the patient ones from the reckoning on the Day of Judgement, this is the excellent level [they reach].

And there is a level better than that of patience, and it is very rare that we see it. And it is a level acquired during times of calamity, that a person knows everything that befalls him is from Allah – that it was to test him.

He has a level in paradise that he cannot reach through his actions alone, so Allah (سبحانه و تعالى) puts him through trials – calamities, both specific and general.

General calamities are like the illness that is present today, or floods, or aids. Specific calamities are those that strike an individual, in his body, his wealth, or his family.

The Messenger (صلى الله عليه وسلم) mentioned that these calamities are – to the believer, the one who fulfills their five daily prayers in their appointed times, he fasts Ramadan, he does not neglect the religious obligations and he stays clear from the forbidden – This is who the Messenger (صلى الله عليه وسلم) is referring to,

"Never a believer is stricken with a discomfort, an illness, an anxiety, a grief or mental worry or even the pricking of a thorn but Allah will expiate his sins on account of his patience."

Why?
It is just like how he (صلى الله عليه وسلم) also mentioned: "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer…"
Whatever happens to the believer is good for him.

Allah (سبحانه و تعالى) tests the believer. Everything that happens to a believer is good for him. He removes his sins [through the difficulties of trials].

When a believer sins and is hit with trials – it wakes him up from the state of heedlessness.

Now I will mention the Ayah – if we pondered over it and understood its meaning, all the difficulties of this life will be made easy, One Ayah – if we pondered over it and understood it, all the matters of this life will be made easy, and we will be happy in this life and Allah will make us happy in the Hereafter.

What is the Ayah? It is a story very well known in the Qur'an – and I will mention this Ayah and its exegesis.
Musa (عليه السلام) was with Khidr and Joshua was with them as well

Musa (عليه السلام) was travelling with Khidr,
When Musa was traveling with Khidr, there was a boy of five or six years of age. Khidr killed the boy by cutting his head off.

Allah (سبحانه و تعالى) did not create anything – nor decree anything – except with Hikmah (wisdom). Sometimes we know the wisdom, and the rest of times we do not.

Some of the scholars extrapolated, Musa (عليه السلام) did not know the wisdom behind this boy's killing, he objected Khidr's action,
He said, "Have you killed an innocent person who had killed none?..."

If one of the nations of today announced that it will kill a child of five years, by Allah you will not see anyone from the east or west – magian or christian or Muslim,
Except that they objected and condemned this action.
Because this is the nature we were created in.
Allah created us with an upright nature. How can you kill a boy of five years? This is a great evil! This was Musa's (عليه السلام) reaction.
It is a great calamity for the mother and father, a son of five years was killed. No one would be pleased with this.
However, the wisdom behind this incident was revealed to us.

Allah (سبحانه و تعالى) has the wisdom. All of the calamities that befall you have two purposes, a purpose that you know of, and a purpose that is hidden from you.
If Khidr did not mention it to Musa, we would have never known the wisdom behind it.

Look at the wisdom and lesson [derived] from this incident and listen to what Khidr told Musa (عليه السلام) before they separated:
This Ayah is Khidr revealing the wisdom behind killing the boy, to Musa (عليه السلام) before they separated.

As we mentioned if a child his age is killed the world would go mad, this [reaction] is the nature Allah created humankind with, and it is a sound nature.

However, there is always another side to things – a wisdom that Allah knows and we do not.
Some of the scholars extrapolate from this. For example, if we approached the father of a child and told him from the beginning,

'He will be disobedient towards you and lead you and his mother to Hellfire. Let us kill this boy and give you a child better than him, a child who is obedient.

This child is disobedient and will entire you into Hellfire, he will greatly influence you in this life and the next.

We will exchange him with another child who will be obedient and lead you to Paradise, and will help you in the matters of this life.'

Do you think this father will agree to this offer or not? The answer is yes, he will. Any one of us with a sound mind would agree to this offer.

This is the wisdom of Allah, and He has wisdom that we know not about. Allah (سبحانه و تعالى) is not asked about what He does, and they (the creation) are asked.

If Allah (سبحانه و تعالى) revealed to us the unseen we would have submitted [to it] and preferred it, and we would be pleased with it – like the situation of the boy who was killed.

How much kindness is hidden with Allah
Whose obscurity is reduced with the understanding of the intelligent. How many matters are troubling in the morning. And happiness follows them by nightfall

The student of Ibn Taymiyyah, Ibn Al-Qayyim (may Allah have mercy upon him) said: If Allah removed the veils (He revealed to us the wisdom in all our affairs, and the calamities that befall us) of the slave (we are referring to the committed believer who obeys Allah in what He commanded and abstains from disobeying Allah),

If Allah removed the veils of the slave, and made apparent to him how He Manages his affairs,

and how Allah (سبحانه و تعالى) is most protective over the interests of His slave (meaning Allah سبحانه و تعالى is more protective over His slaves interest than His slave is over his own interests, and that Allah سبحانه و تعالى is more merciful to his slave than his own mother),

then his heart would melt out of love for Allah – and his heart would be cut into pieces out of thankfulness to Allah.

So, if this boy (that Khidr killed) lived – he would have driven his parents to disbelief. They were two righteous believers. If this child remained with them he would have been the cause of their disbelief (i.e., the boy was destined to be a disbeliever, and their love for him would make them follow him in disbelief).

Allah has wisdom, everything has a wisdom behind it – even if we do not know it. Allah does not inform us of the wisdom behind every calamity that befalls us, but in this story Allah (سبحانه و تعالى) made the wisdom apparent to us because Khidr was commanded to kill this boy.

If this boy stayed alive and was raised [into an adult], his parents would become disbelievers. The boy was killed at a young age – therefore Allah saved his parents from disbelief. If the wisdom was made apparent to his parents, they would have agreed to it – but the wisdom was not made apparent.

Allah does not reveal the wisdom for every matter or every calamity that befalls us. Nor will Allah disclose to you the secrets of the Ghaib (unseen). Wisdom, there is wisdom as we saw in this event that happened. So, if you reflect upon this with every calamity that befalls you, you will know that Allah (سبحانه و تعالى) has wisdom in everything.

If a person were to pore over this and the wisdom behind it, he would be pleased and be the happiest of people. [Knowing] That Allah does everything with wisdom, and that it is in His slave's best interest – even if the wisdom is not made apparent.

Pondering over this one Ayah and poring over it, if the person doing so has a sound mind he will not ever worry about anything – whatever befalls him he will thank Allah. Always praise be to Allah! Allah wanted this for me because Allah (سبحانه و تعالى) does not want for the believer except good. However, we do not know where the good lies in.

Every person is affected by calamities – however if the believer ponders over this Ayah alone, he will be pleased with what Allah prepared for him. If Allah revealed to the people the reason for their calamities they would always be pleased.

[That is why] We are pleased with what Allah (سبحانه و تعالى) has written for us, and we praise Allah (سبحانه و تعالى). Because the Messenger (صلى الله عليه وسلم) said: "How wonderful is the case of a believer; there is good for him in everything…"

There is nothing that befalls a believer, except that it is good for him. There is good for him in everything, always and forever.

"How wonderful is the case of a believer; there is good for him in everything…"

And may the peace and blessings be upon Muhammad, and upon his family, his companions, and whoever follows him with sincerity in striving for perfection till the Day of Judgement.

THE END.

Sittings with our

Shaykh Musa Jibril



This book serves as a trasncritopion of the initial released series of the Ramadn lessons "The Unveiled Treausres of Islam" released by the Shaykh's students in Ramadan 1442AH (2021CE). The series was recorded as students traditionally sat by the feet of the schoalrs listening to the knwoeldge they had to offer. With the pemrission of Allah and advancement of technology, it has been made possible for this blessed and vast knowlegde and wisdom of the Shaykh to be conveyed globally. We ask Allah to bless the Shaykh who continues to strive in his da'wah and teaching, giving endlessly and tirelessly even at his tender age.

May Allah smile upon the Shaykh and allow this to act heavily on his scale of good deeds.